

THE  
HOLY SCRIPTURES

OF THE  
Old and New Testament,

BY WAY OF ABSTRACT:

CONTAINING

WHAT IS MOST ESPECIALLY INSTRUCTIVE IN THE  
HISTORICAL PARTS:

ALSO THE  
MANY EDIFYING EXAMPLES AND DISCOURSES WHICH  
ARE MET WITH IN THESE EXCELLENT WRITINGS.

Collected with much Care and Attention, with a view to Promote  
the Reading and Knowledge of the Scriptures.

---

By JOHN KENDALL.

---

VOL. II.

---

L O N D O N:

PRINTED AND SOLD BY WILLIAM PHILLIPS,  
GEORGE YARD, LOMBARD STREET.

---

1800.



THE SCOTTISH

OF THE



N  
by  
fav  
  
of  
of  
the  
Lo  
voi  
wh  
to  
reb  
aga  
and  
of  
the  
amo  
may  
hear

---

## THE BOOK OF

# EZEKIEL.

---

### CHAP. I. and II.

**N**OW it came to pass in the thirtieth year, on the fifth day of the fourth month, as I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of God.

In the fifth year of king Jehoiachin's captivity the word of the Lord came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, (by the river Chebar,) there was the appearance of the likeness of the glory of the Lord: and when I saw it I fell on my face, and I heard a voice of one that spake. And the spirit entered into me when he spake, and he said to me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me, they and their fathers have transgressed against me, even to this day. They are impudent children and stiff-hearted: I send thee unto them, and thou, son of man be not afraid of them, nor of their words, though there are briars and thorns with thee, and thou dwellest among scorpions, be not afraid of their words, nor be dismayed at their looks.

Thou shalt speak my words to them; whether they will hear or forbear, for they are most rebellious. But thou, O

son of man, be not thou rebellious like that rebellious house.

And when I looked, behold a hand was sent unto me, and the roll of a book was in it. And he spread it before me, and it was written within and without; there was written therein lamentation, and mourning, and woe.

### III.

AND he said to me, Son of man, go, get thee to the house of Israel, and speak to them with my words. For thou art not sent to a people of a strange speech, and of a hard language, but to the house of Israel. Not to many people of a strange speech, whose words thou canst not understand: had I sent thee to them, would they not have hearkened to thee?

But the house of Israel will not hearken to thee; for they will not hearken to me: they are impudent and hard-hearted. Behold, I have made thy face strong against their faces: fear them not, nor be dismayed at their looks, though they be a rebellious house: all my words which I shall speak to thee, receive in thy heart, as well as hear with thy ears.

Then I came to them of the captivity at Tel-abib, who dwelt by the river Chebar, and I sat where they sat, and remained there astonished among them seven days. And at the end of seven days, the word of the Lord came to me, saying,

Son of man, I have made thee a watchman to the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say to the wicked, Thou shalt surely die, and thou dost not warn him, nor dost speak to warn the wicked from his wicked way, to save his life, the same shall die in his iniquity; but his blood will I require at thy hand. But if thou warn the wicked, and he turn not from his wickedness, he shall die in his iniquity: but thou hast delivered thy soul. Again, when the righteous turns from his righteousness, and committeth iniquity, he shall die: thou not having warned him, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thy hand.

Further,

Further, if thou warneſt the righteous man, that he ſin not, and he doth not ſin; he ſhall ſurely live, becauſe he is warned: and thou haſt delivered thy ſoul.

And the hand of the Lord was there upon me; and he ſaid unto me, Arife, go forth into the plain, where I will ſpeak with thee. Then I aroſe and went forth into the plain, and behold, the glory of the Lord was there, as the glory which I ſaw by the river Chebar; and I fell on my face. The ſpirit then ſpoke with me, ſaying, Go ſhut thyſelf within thy houſe. Behold, they ſhall put bands upon thee, and bind thee with them, ſo that thou ſhalt not go out among them. I will alſo make thy tongue cleave to the roof of thy mouth, that thou ſhalt be dumb, and ſhalt not be to them a reprover; for they are a rebellious houſe. But when I ſpeak with thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſaith the Lord God, he that heareth, let him hear, and he that forbeareth, let him forbear.

## VIII. and IX.

As I ſat in my houſe, in the ſixth month, and the elders of Judah ſat before me, the hand of the Lord God fell upon me. And the glory of the God of Iſrael was there according to the viſion which I ſaw in the plain. Then he ſaid to me, Lift up thine eyes the way towards the north: ſo I lifted up my eyes, and behold, northward at the gate of the altar, was the image of jealousy.

Then he ſaid to me, Son of man, ſeeſt thou what they do? even the great abominations that the houſe of Iſrael committeth here, that I ſhould be far off from my ſanctuary? but turn yet again, and thou ſhalt ſee greater abominations.

So he brought me to the door of the court; and when I looked, behold there was a hole in the wall. He then ſaid to me, Son of man, dig now in the wall: and when I had digged, behold a door: and he ſaid, Go in, and ſee the wicked abominations that they do here. Accordingly I went in, and ſaw every form of creeping things, and abominable beaſts, and all the idols of the houſe of Iſrael, portrayed upon the wall round about. Before which ſtood ſeventy men of the elders of the houſe of Iſrael, and Jaazaniah in the miſt of them, with every man his cenſer in his hand, and a thick cloud of incenſe went up.

Then he said to me, Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth. He further spoke to me, saying, Hast thou seen this, O son of man, is it a light thing to the house of Judah, that they commit the abominations, which are committed here? for they have filled the land with violence, and have returned to provoke me to anger. Therefore mine eye shall not spare, nor will I have pity.

He called also with a loud voice, saying, Let those who have charge over the city, draw near, each with his destroying weapon in his hand. And lo, there came six men from the way of the higher gate, which lieth toward the north, every one having a slaughter weapon in his hand; and one man among them was clothed with linen, having a writer's inkhorn by his side; and they went in and stood by the brazen altar.

And when the glory of the God of Israel was gone up from the cherub, upon which it was, to the threshold of the house, he called to the man clothed with linen, who had the writer's ink-horn by his side. And the Lord said to him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men who sigh, and cry for all the abominations which are done in the midst of it.

And to the others he said in my hearing, Go ye after him through the city and smite: let not your eye pity, nor do ye spare. Slay utterly old and young, both maids, with little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary: then they began with the elders who were before the house. He said to them also, Defile the house, and fill the courts with the slain, go ye forth.

Accordingly they went forth and slew in the city. And, as they were slaying them, and I was left, I fell upon my face, and cried out, saying, Ah! Lord God, wilt thou destroy all the residue of Israel, in thy pouring out of thy wrath upon Jerusalem.

Then he answered me, The iniquity of the house of Israel and Judah is exceeding great, the land is full of blood,



blood, and the city of perverseness: they say, The Lord hath forsaken the earth, and the Lord seeth not. As for me, my eye shall have no compassion, nor will I spare; but I will recompence their way upon their head.

And behold the man clothed with linen, who had the ink-horn by his side, reported the matter, saying, I have done as thou hast commanded me.

## XIII.

AND the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel, and say to them who prophesy out of their own hearts, thus saith the Lord God, Wo unto the foolish prophets, who follow their own spirit, and have seen nothing. Have ye not spoken a lying divination, when ye say, The Lord saith it, albeit I have not spoken. Therefore, because ye have spoken vanity, and seen lies, behold, I am against you, saith the Lord God.

Even because they have seduced my people, saying, Peace, when there was no peace: one built up a wall, and others daubed it with untempered mortar. Say to them who daub it with untempered mortar, That it shall fall: there shall be an over-flowing shower, great hail-stones shall fall, and a stormy wind shall rend it. And when it is fallen, shall it not be said to you, Where is the daubing with which you have daubed it? so I will break down the wall that ye have daubed with untempered mortar, and bring it to the ground, so that the foundation of it shall be discovered, and when it falls ye shall be consumed in the midst of it, and shall know that I am the Lord.

Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart, and say to them, Woe to the women that sew pillows to all arm-pits, and make bolsters for the head of every height, to hunt souls. Thus saith the Lord God, I am against your pillows, your bolsters also I will tear, and deliver my people out of your hand. Because with lies ye have made the heart of the righteous sad, who I have not made sad: and strengthened the hands of the wicked, (that he should not return from his wicked way,) by promising him life. Therefore ye shall see no more vanity, nor

use divination, for I will deliver my people out of your hand, and ye shall know that I am the Lord.

## XIV.

THE word of the Lord came again to me, saying, When the land sinneth against me, by trespassing grievously, then I will stretch out my hand upon it, and break the staff of the bread thereof, sending famine upon it, and will cut off man and beast from it.

Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.

Or if I bring a sword or pestilence upon that land, and say, Go through the land; so that I cut off man and beast from it; though these three men were in it, they shall deliver neither sons nor daughters, but shall only be delivered themselves.

Thus when I send my four grievous judgments upon Jerusalem, the sword, and the famine, the noisome beast, and the pestilence, to cut off from it man and beast: yet behold, there shall be left in it a remnant, which shall be brought forth, both sons and daughters: they shall come forth to you, and ye shall see their way, and their doings: and shall be comforted concerning the evil which I have brought upon Jerusalem. And ye shall know that I have not done without cause, all that I have done in it, saith the Lord God.

## XVIII.

MOREOVER the word of the Lord came to me, saying, What mean ye, that ye use this proverb concerning the land of Israel, That the fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion to use this proverb in Israel any more. Lo, all souls are mine, as the soul of the father, so also the soul of the son, is mine: the soul that sinneth it shall die.

If a man be just, and does that which is lawful and right, hath not oppressed any, but hath given his bread to the hungry, and hath covered the naked with a garment: that hath withdrawn his hand from iniquity, and executed true

true judgment between man and man: hath walked in my ordinances, and kept my judgments to deal truly: he shall surely live, saith the Lord God.

If he should beget a son, who is a robber, and a shedder of blood: who hath oppressed the poor and needy, committed abomination, and doth not those duties before-mentioned, he shall surely die, his blood shall be upon him.

On the contrary, if he should beget a son, who seeth all his father's sins which he hath done, and considereth, and doeth not the like, he shall not die for the iniquity of his father, but shall surely live.

The soul that sinneth, it shall die: the son shall not suffer for the iniquity of the father, nor the father for the son's: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked turn from all his sins which he hath committed, and keep all my ordinances, doing that which is lawful and right, he shall surely live, he shall not die. None of his transgressions shall be mentioned to him, in his righteousness that he has done, he shall live. Have I any pleasure at all that the wicked should die, saith the Lord God; and not that he should return from his ways and live?

But when the righteous turneth away from his righteousness, and committeth iniquity, doing according to all the abominations which the wicked man does, shall he live? nay, all his righteousness which he hath done, shall not be mentioned: in his trespass, wherein he hath trespassed; and in his sin that he hath sinned, in them he shall die. Yet ye say, The way of the Lord is not equal: hear now, O house of Israel, Is not my way equal? are not your ways unequal?

Therefore, I will judge you, O house of Israel, every one according to his ways, saith the Lord God: repent, and turn from all your transgressions; so iniquity shall not be your ruin.

Cast away from you all your transgressions, by which ye have transgressed, and get you a new heart, and a new spirit; for why will ye die, O house of Israel! for I have no

pleasure in the death of him that dieth, saith the Lord God: wherefore turn ye and live.

## XXXIII.

AND this was the word of the Lord which came to me, saying, Speak thus to the children of thy people:

When I bring the sword upon a land, and the people of the land take a man, and set him for their watchman; if when he seeth the sword coming upon the land, he bloweth the trumpet and warneth the people: then whosoever heareth the sound of the trumpet, and taketh not warning, his blood shall be upon him: but he that taketh warning, shall deliver his soul.

But if the watchman seeth the sword coming, and bloweth not the trumpet, so that the people are not warned: if the sword come, and take away any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand.

So thou, O son of man, I have set thee a watchman unto the house of Israel, and thou shalt hear the word at my mouth, and warn them from me; when I say to the wicked, O wicked man, thou shalt surely die; if thou dost not warn him, he shall die in his iniquity, but his blood I will require at thy hand. But if thou warnest him, and he doth not turn from his way, he shall die in his iniquity but thou hast delivered thy soul.

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel!

Now in the twelfth year of our captivity, on the fifth-day of the tenth month, one that had escaped from Jerusalem, came to me, saying, The city is smitten. Then the hand of the Lord was upon me, and my mouth was opened, I was no more dumb. And it was said to me in the word of the Lord, I will lay the land most desolate, and the excellency of its strength shall cease: and the mountains of Israel shall be desolate, that none shall pass through. Then they shall know that I am the Lord, when I have laid the land

land most desolate, because of all the abominations which they have committed.

As for thee, O son of man, the children of thy people are talking against thee by the walls, and in the doors of the houses, and saying one to another, each one to his brother, Come, I pray, and hear what is the word that cometh forth from the Lord.

And they come to thee as the people come, and sit before thee as my people; they also hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. Lo, thou art to them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument. They hear thy words, but they do them not.

But when this cometh to pass (lo, it will come) then they shall know that a prophet hath been among them.

## XXXIV.

THE word of the Lord came to me, saying, Prophecy against the shepherds of Israel, and say to them, Thus saith the Lord God, Wo be to the shepherds of Israel who feed themselves: should not the shepherds feed the flocks? ye eat the fat, and clothe ye with the wool; ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, nor have ye bound up that which was broken, nor brought again that which was driven away, neither have ye sought that which was lost, but have ruled them with force and cruelty.

They were scattered because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered: my sheep wandered through all the mountains, and upon every high hill; yea, my flock is scattered over all the face of the earth, and none did search, or seek after them.

Therefore, O ye shepherds, hear the word of the Lord, thus saith the Lord God, Behold, I am against the shepherds, and will require my flock at their hand, and cause them to cease from feeding the flock, nor shall the shepherds feed themselves any more; for I will deliver my flock out of their mouth, that they may not be meat for



them. I will seek for my sheep, as a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered; so will I seek out my sheep, and deliver them out of all places where they have been scattered in the cloudy and dark day.

I will seek that which was lost, and bring again that which was driven away; and will bind up that which was broken; and strengthen that which was sick; but I will destroy the fat and the strong, and feed them with judgment. I will save my flock, and they shall be no more a prey. I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them; and shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them, I, the Lord, have spoken it.

## XXXVII.

THE hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones. He caused me to pass by them round about, and there were very many in the open valley, and lo they were very dry. Then he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest.

Again he said to me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones, Behold, I will cause breath to enter into you, and ye shall live. I will also bring sinews and flesh upon you, and cover you with skin, and put breath into you, and ye shall live, and ye shall know that I am the Lord.

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together bone to his bone. I saw also that the sinews and the flesh came up upon them, and the skin covered them: but there was no breath in them. Then he said unto me, Prophecy to the wind; prophecy and say to the wind, thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath entered into them, and they became alive, and stood upon their

their feet, an exceeding great army. Upon this it was said, Son of man, these bones are the whole house of Israel: lo, they say, Our bones are dried up, and our hope is lost; we are cut off. Therefore prophesy and say unto them, thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live.

---

## THE BOOK OF DANIEL.

### I.

IN the third year of the reign of Jehoiakim, king of Judah, Nebuchadnezzar, king of Babylon, came to Jerusalem, and besieged it. And the Lord gave Jehoiakim into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, and placed them in the treasure-house of his God.

And the king spoke to Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel, both of the king's family and of the prince's; such in whom there was no blemish, but who were of a good countenance, and skilful in all wisdom and knowledge, having ability in them to stand in the king's palace; whom they might teach the learning and tongue of the Chaldeans. The king also appointed them a daily provision of his meat, and of the wine which he drank: so keeping them three years, that at the end thereof they might stand before the king.

Now among these were of the posterity of Judah, Daniel, Hananiah, Mishael, and Azariah, unto whom the prince of the eunuch gave names; to Daniel, the name of Belteshazzar; to Hananiah, the name of Shadrach; to Mishael of Meshrach; and to Azariah, of Abed-nego.

But Daniel resolved in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs, that he might not defile himself with them. And now God had brought Daniel into favour and tender love with the prince of the eunuchs, and he said to Daniel, I fear my lord the king, who hath appointed your meat and drink: for why should he see your faces in worse condition than the youths which are of your sort; and thus shall ye make me endanger my head to the king.

Then said Daniel to Melzar, who the prince of the eunuchs had set over them, Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink. Then let our countenances be looked on, before thee, and the countenance of those who eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented in this matter, and proved them ten days. And at the end of ten days, their countenances appeared fairer and fatter in flesh, than any of the youths who ate of the portion of the king's meat. Thus Melzar took away the portion of meat and drink that they should have; and gave them pulse.

Now at the conclusion of the time that the king had said he should bring them in, then the prince of the eunuchs brought them before Nebuchadnezzar, and when he had communed with them, there was none found among them all like Daniel, Hananiah, Mishael, and Azariah, therefore they stood before the king. And in all matters of wisdom and understanding, concerning which the king enquired of them, he found them tenfold better than all the magicians and astrologers that were in his whole kingdom.

And Daniel continued to the first year of king Cyrus.

## II.

AND Nebuchadnezzar, in the second year of his reign, dreamed dreams, with which his spirit was troubled, and his sleep went from him. He therefore commanded to call the magicians and astrologers, with the forcerers and Chaldeans, to shew the king his dreams: and when they came and stood before him, he said to them, I have dreamed a dream, and my spirit is troubled to know it.

Then

Then the Chaldeans said to the king, in Syriack, O king, live for ever; tell thy servants the dream, and we will shew the interpretation. But the king answered them, The matter is gone from me; if ye do not make known to me the dream, with the interpretation of it, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation of it, ye shall receive of me gifts and rewards, and great honour: therefore shew me the dream, and the meaning of it.

They answered again, Let the king tell his servants the dream, and we will shew the interpretation. He replied, I know that ye would gain time, because you see the thing is gone from me; but if you do not make known the dream to me, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time is changed: tell me therefore the dream, and I shall know ye can shew the interpretation of it.

They answered, There is not a man upon earth that can shew the king's matter: nor is there any king, lord, or ruler, that asketh such a thing of any magician, astrologer, or Chaldean. It is a rare thing which the king requireth, and there is no other can shew it before him, except the gods, whose dwelling is not with flesh.

For this cause the king was angry, and commanded to destroy all the wise men of Babylon. And the decree went forth that they should be slain: Daniel also, and his companions were sought for to be slain.

Then Daniel answered with counsel and wisdom to Arioch, captain of the king's guard, who was gone forth to slay the wise men, Why is the decree so hasty from the king? and Arioch made known the matter to Daniel: and when Daniel heard it, he went in and requested of the king, that he would give him time, and he would shew the king the interpretation.

He then went to his house, and made the matter known to Hananiah, Mishael, and Azariah, his companions, that they might desire mercies of the God of heaven concerning this secret, that Daniel and his companions should not perish with the rest of the wise men of Babylon.

And

And the secret was revealed to Daniel in a night vision.

Then Daniel blessed the God of heaven, saying, Blessed be the name of God for ever and ever : wisdom and power are his. He changeth the times and seasons ; he removeth kings, and setteth up kings : he giveth wisdom unto the wise, and knowledge to those who know understanding. He revealeth the deep and secret things : he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O God of my fathers, who hast given me wisdom and might, and hast made known to me what we requested of thee, in thus communicating to us the king's matter.

Upon this Daniel went into Arioch, and said, Destroy not the wise men of Babylon ; bring me before the king, and I will shew him the interpretation. Then Arioch brought in Daniel before the king in haste, and said to him, I have found a man of the captives of Judah, who will make known the meaning to the king. The king said to Daniel, Art thou able to make known unto me the dream which I have seen, and the interpretation of it ?

Daniel answered, The secret which the king has demanded, the wise men, the astrologers, magicians, and soothsayers, cannot shew him. But there is a God in heaven that revealeth secrets, and is making known to the king Nebuchadnezzar, what will be in the latter days.

Thy dream, and the visions of thy head upon thy bed, are these ; Thou, O king, had thoughts come into thy mind of what should be hereafter : he that revealeth secrets maketh known to thee what shall come to pass. As for me, this secret is not revealed to me, for the wisdom I have more than any living, but for the sake of those who shall make known the interpretation to the king, and that thou mayest know the thoughts of thy heart.

Thou, O king, didst see and behold a great image ; this great image, whose brightness was excellent, stood before thee, and the form of it was terrible. Its head was of fine gold, its breast and arms of silver, the belly and thighs of brass, the legs of iron, and its feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet



feet that were of iron and clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them: and the stone which smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation of it before the king.—Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength and glory. And whosoever the children of men dwell, the beasts of the field, and the fowls of the air, he hath given into thine hand, and made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom, inferior to thee; also another third kingdom of brass, which shall have dominion over the whole earth. And the fourth kingdom shall be as strong as iron: inasmuch as iron breaketh in pieces, and subdues all things: and as iron which breaketh all these, it shall break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potter's clay, and part of iron: the kingdom shall be divided, but there will be in it of the strength of iron, inasmuch as thou sawest the iron mixed with miry clay: and as the toes of the feet were part of iron and part of clay, so the kingdom will be partly strong and partly broken. And whereas thou beheld iron mixed with miry clay, they will mingle themselves with the offspring of men: but will not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings, the God of heaven will set up a kingdom, which shall never be destroyed: nor shall it be left to other people, but it will break in pieces, and consume all these kingdoms, and it shall stand for ever.

And forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what will come

come to pass hereafter: and the dream is certain, also the interpretation of it sure.

Then king Nebuchadnezzar fell upon his face, and worshipped Daniel, commanding that they should offer an oblation to him, and sweet odours. The king also said to Daniel, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou canst reveal this secret.

And the king made Daniel a great man, bestowing upon him many great gifts, and made him ruler over the whole province of Babylon, also chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon; but Daniel sat in the gate of the king.

### III.

NEBUCHADNEZZAR the king made an image of gold, sixty cubits in height, and six cubits broad; which he set up in the plain of Dura, in the province of Babylon. And he sent to gather together the princes, governors, captains, judges, treasurers, counsellors, sheriffs, and all the rulers of the provinces, to come to the dedication of the image which he had set up.

And when they were assembled together, and stood before the image, an herald proclaimed aloud, It is commanded of you, O people, nations and languages, that at the time when you hear the sound of the cornet, flute, sackbut, psaltery, dulcimer, with all kinds of music, ye fall down and worship the golden image, which Nebuchadnezzar the king hath set up. And whoever does not fall down and worship, shall the same hour be cast into the midst of a burning fiery furnace. Then all the people, when they heard the sound of the music, fell down and worshipped the image.

But at that time certain Chaldeans came near, and accused the Jews, speaking thus to the king, O king, live for ever. Thou hast made a decree, that every man, when he heareth the sound of the music, shall fall down and worship the golden image, and whoever falleth not down and worshippeth, shall be cast into a burning fiery furnace.

Now

Now there are certain Jews whom thou hast set over the affairs of the province, who have not regarded thee, they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar commanded to bring Shadrach, Meshach, and Abed-nego, and said to them, Is it true, that ye serve not my gods, nor worship the image which I have set up? Know that if ye worship not, ye shall be cast the same hour into the midst of a fiery furnace: and who is the God that can deliver you out of my hands?

They said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve, is able to deliver us from the furnace, and he will deliver us out of thy hand. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image, which thou hast set up.

Then was Nebuchadnezzar full of anger, so that the form of his visage was changed; and he gave command that they should heat the furnace seven times above what it was wont to be heated. He also commanded mighty men of his army to bind Shadrach, Meshach, and Abed-nego, and cast them into the fiery furnace.

They were accordingly bound in their coats, their hosen, and their hats, and other garments, and were cast into the midst of the furnace. And because the king's command was urgent, and the furnace exceeding hot, the flame of the fire slew those men who took them up.

Then was Nebuchadnezzar astonished, and rose up in haste; saying to his counsellors, Did we not cast three men bound into the midst of the fire? They answered, That is certain, O king. He replied, Lo, I see four men loose, walking in the midst of the fire, having no hurt, and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the fiery furnace, and spake and said to Shadrach, Meshach, and Abed-nego, Ye servants of the most high God, come ye forth from the midst of the fire. And when they were come from it, the princes, governors, and counsellors of the king being gathered together saw these men, upon whose bodies the fire had no power, nor was an hair of their head

come to pass hereafter: and the dream is certain, also the interpretation of it sure.

Then king Nebuchadnezzar fell upon his face, and worshipped Daniel, commanding that they should offer an oblation to him, and sweet odours. The king also said to Daniel, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou canst reveal this secret.

And the king made Daniel a great man, bestowing upon him many great gifts, and made him ruler over the whole province of Babylon, also chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon; but Daniel sat in the gate of the king.

### III.

NEBUCHADNEZZAR the king made an image of gold, sixty cubits in height, and six cubits broad; which he set up in the plain of Dura, in the province of Babylon. And he sent to gather together the princes, governors, captains, judges, treasurers, counsellors, sheriffs, and all the rulers of the provinces, to come to the dedication of the image which he had set up.

And when they were assembled together, and stood before the image, an herald proclaimed aloud, It is commanded of you, O people, nations and languages, that at the time when you hear the sound of the cornet, flute, sackbut, psaltery, dulcimer, with all kinds of music, ye fall down and worship the golden image, which Nebuchadnezzar the king hath set up. And whoever does not fall down and worship, shall the same hour be cast into the midst of a burning fiery furnace. Then all the people, when they heard the sound of the music, fell down and worshipped the image.

But at that time certain Chaldeans came near, and accused the Jews, speaking thus to the king, O king, live for ever. Thou hast made a decree, that every man, when he heareth the sound of the music, shall fall down and worship the golden image, and whoever falleth not down and worshippeth, shall be cast into a burning fiery furnace.

Now

Now there are certain Jews whom thou hast set over the affairs of the province, who have not regarded thee, they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar commanded to bring Shadrach, Meshach, and Abed-nego, and said to them, Is it true, that ye serve not my gods, nor worship the image which I have set up? Know that if ye worship not, ye shall be cast the same hour into the midst of a fiery furnace: and who is the God that can deliver you out of my hands?

They said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve, is able to deliver us from the furnace, and he will deliver us out of thy hand. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image, which thou hast set up.

Then was Nebuchadnezzar full of anger, so that the form of his visage was changed; and he gave command that they should heat the furnace seven times above what it was wont to be heated. He also commanded mighty men of his army to bind Shadrach, Meshach, and Abed-nego, and cast them into the fiery furnace.

They were accordingly bound in their coats, their hosen, and their hats, and other garments, and were cast into the midst of the furnace. And because the king's command was urgent, and the furnace exceeding hot, the flame of the fire slew those men who took them up.

Then was Nebuchadnezzar astonished, and rose up in haste; saying to his counsellors, Did we not cast three men bound into the midst of the fire? They answered, That is certain, O king. He replied, Lo, I see four men loose, walking in the midst of the fire, having no hurt, and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the fiery furnace, and spake and said to Shadrach, Meshach, and Abed-nego, Ye servants of the most high God, come ye forth from the midst of the fire. And when they were come from it, the princes, governors, and counsellors of the king being gathered together saw these men, upon whose bodies the fire had no power, nor was an hair of their head



head singed, nor their coats changed, neither had the smell of fire passed on them.

And Nebuchadnezzar spake further, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him: who have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree that the people of every nation and language who speak against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses made a dunghill, because there is no other God that can deliver after this manner.

#### IV.

NEBUCHADNEZZAR the king to the people of all nations, and languages, that dwell on the whole earth. Peace be multiplied unto you.

I thought it good to shew the signs and wonders which the high God hath wrought towards me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, the thoughts upon my bed, and the visions of my head, troubled me. Then I made a decree to bring in before me all the wise men of Babylon, that they might make known the interpretation of the dream. But when I had told the dream, they did not make known the interpretation of it. At last Daniel came in before me (whose name is Belteshazzar according to the name of my God) and to him I told the dream, saying, O Belteshazzar, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the meaning of the things which I have seen in my dream. These were the visions of my head upon my bed: I saw and beheld a tree in the midst of the earth, whose height was great; the tree grew, and was strong, and the height of it reached to heaven, and the sight of it to the end of the earth: the leaves were fair, and the fruit of it much; in it there was meat for all, and the

the beasts of the field had shadow under it, the fowls of the heaven also dwelt in the boughs of it, and all flesh was nourished by it. I saw in the same visions, and beheld a watcher, and an holy one came down from heaven. He cried aloud, and said thus, Hew down the tree, and cut off his branches; shake off his leaves, and scatter his fruit; let the beasts remove from under it, and the fowls from its branches. Nevertheless, leave the stump of its roots in the earth, even with a band of iron and brass, among the herbs of the field: and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let the heart of a beast be given him; and let seven times pass over him. The matter is by the decree of the watchers, and the demand by the word of the holy ones: in order that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, setting up over it the basest of men.

This dream I king Nebuchadnezzar have seen; now thou Belteshazzar, declare the meaning of it; inasmuch as all the wise men of my kingdom are not able to make known to me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

Then Daniel was astonished for an hour, and his thoughts troubled him. Upon which the king said, Belteshazzar, let not the dream, or the interpretation of it, trouble thee. He answered, My Lord, let the dream be to them that hate thee, and the meaning of it to thine enemies.

The tree that thou beheld, which grew and was strong, whose height reached to heaven, and the sight of it to the whole earth: whose leaves were fair, and the fruit of it much; under which the beasts of the field dwelt, and the fowls of the air lodged in the branches, and all flesh was fed of it. It is thou, O king, who art grown and become strong: so that thy greatness is increased, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher, and an holy one coming down from heaven, and saying, Hew down the tree, and destroy it, yet leave the stump of the roots thereof in the earth, with a band of iron and brass among the tender grass  
of

of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him.

This is the interpretation, O king; and this is the decree of the Most High, which will come upon my lord the king. That they shall drive thee from men, and thy dwelling will be with the beasts of the field, where they shall make thee to eat grass as oxen, and also wet thee with the dew of heaven; thus will seven times pass over thee; till thou knowest that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree's roots, thy kingdom shall be sure to thee, after thou shalt have known that heaven ruleth. Wherefore, O king, let my counsel be acceptable to thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor: if it may be a lengthening thy tranquillity.

All this came upon the king Nebuchadnezzar; who at the end of twelve months, as he was walking in the palace of Babylon, spake, and said, Is not this great Babylon which I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty? Whilst the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; that the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee eat grass like oxen, and seven times shall pass over thee, till thou knowest that the Most High rules in the kingdom of men, and giveth it to whomsoever he will. The same hour the thing was fulfilled upon him, and he was driven from men, and did eat grass as oxen; his body also was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like the claws of birds.

And at the end of the days, I Nebuchadnezzar lifted up mine eyes to heaven, and my understanding returned to me: then I blessed the Most High, and praised and honoured him that lives for ever, whose dominion is an everlasting dominion, and his kingdom from generation to generation. All the inhabitants of the earth are reputed

as nothing: he doeth according to his will in the army of heaven, and among the inhabitants of the earth: none can stay his hand, or say to him, what doest thou?

At the same time that my reason returned unto me, my honour and brightness returned to me for the glory of my kingdom. My counsellors and nobles also sought to me; and I was established in my kingdom, and excellent greatness was added to me. Now I Nebuchadnezzar, praise and extol, and honour the king of heaven, all whose works are truth, and his ways judgment. And those who walk in pride he is able to abase.

## V.

BELSHAZZAR, the king, made a great feast for a thousand of his lords, and drank wine before them. And whilst he tasted the wine, he commanded to bring the gold and silver vessels, which his father Nebuchadnezzar had taken from the temple in Jerusalem, that the king and his princes, with his wives and concubines might drink in them. They drank wine, and praised the gods of gold, and of silver, of brass, iron, wood, and stone.

In the same hour there came forth fingers of a man's hand, and wrote over against the candlestick, upon the plaister of the wall of the king's palace; and the king saw the part of the hand which wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. He called aloud to bring in the astrologers, the Chaldeans, and soothsayers; and said, Whosoever shall read this writing, and shew me the interpretation of it, shall be clothed in scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then all the king's wise men came in, but they could not read the writing, nor make known the interpretation of it. King Belshazzar was therefore greatly troubled, and his countenance changed, his lords also were astonished. Now by means of the words of the king and his lords, the queen came into the banquetting house, and said, O king, live for ever; let not thy thoughts trouble thee, nor thy

thy countenance be changed. There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father such light, understanding, and wisdom was found in him, that the king Nebuchadnezzar made him master of the magicians, astrologers, Chaldeans, soothsayers: let him be called, and he will shew the interpretation.

Then was Daniel brought in before the king; and the king said to him, Art thou that Daniel, one of the children of the captivity of Judah, whom my father brought from thence? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding, and excellent wisdom, is found in thee. Now the wise men, and astrologers have been brought in before me, that they might read this writing, and make known the interpretation of it, but they could not. And I have heard concerning thee, that thou art able to produce interpretations and remove doubts: if thou canst read the writing, and make known the meaning of it; thou shalt be clothed in scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered before the king, Let thy gifts be for thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the meaning. O thou king! the most high God, gave Nebuchadnezzar thy father a kingdom, with greatness, glory, and honour. And by reason of the greatness which he gave him, the people of all nations and languages trembled and feared before him. Whom he would, he slew, and whom he would, he kept alive, and according to his pleasure he set up, and put down. But when his heart was lifted up, and his mind hardened in pride, he was put down from his royal throne, and they took his glory from him. He was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass as oxen, and his body was wet with the dew of heaven, till he knew that the most high God ruled in the kingdom of men, and that he setteth up over it whom he will.

Yet



Yet, thou Belshazzar his son, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven, and they have brought the vessels of his house before thee, in which thou and thy lords, thy wives and concubines have drunk wine; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, neither hear nor know: and the God in whose hand thy breath is, and whose are all thy ways, thou hast not honoured.

Then was the part of the band sent from him: and this is the writing which was written, MENE MENE, TEKEL, UPHARSIN. The interpretation of it is as follows: MENE, God hath numbered thy kingdom, and finished it; TEKEL, thou art weighed in the balances and found wanting; PERES, thy kingdom is divided, and given to the Medes and Persians.

Belshazzar then commanded that they should cloath Daniel in scarlet, with a chain of gold about his neck, and proclaim concerning him, that he was the third ruler in the kingdom.

In the same night Belshazzar king of the Chaldeans was slain; and Darius the Mede took the kingdom, being about threescore and two years old.

## VI.

It pleased Darius to set over the kingdom an hundred and twenty princes, who should be over the whole kingdom. And above these, three presidents, of whom Daniel was the first; that the princes might give account to them, and the king should have no damage. Thus was Daniel preferred above the presidents and princes, because an excellent spirit was in him: the king also thought to place him over the whole realm.

The presidents and princes then sought to find occasion against Daniel concerning the kingdom, but they could find no occasion nor fault: inasmuch as he was faithful, and nothing corrupt was to be found in him. They said, Therefore we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. They then went together to the king, and said,

said, King Darius, live for ever. All the presidents of the kingdom, the princes, the counsellors, and the captains have consulted together, to establish a royal statute, and make a firm decree, that whoever does ask a petition of any god or man for thirty days, save of thee, O king, shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing; that it may not be changed: according to the law of the Medes and Persians, which altereth not.

The king therefore signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house, and the windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he had done before time. Then these men assembled, and found Daniel praying, and making supplication before his God. Upon which they came near and spake before the king, concerning his decree, saying, Hast thou not signed a decree, that every man who shall ask a petition of any god or man, within thirty days, save of thee, shall be cast into the den of lions! the king answered, The thing is true, according to the law of the Medes and Persians, which altereth not.

They then replied, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

When the king heard these words, he was exceedingly displeased with himself, and set his heart on Daniel to deliver him; labouring for it till the going down of the sun. But the men who were assembled said to him, Know, O king, that the law of the Medes and Persians is, That no decree nor statute, which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. At the same time the king said to him, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den, the king sealing it with his own signet, and with the signet of his lords; that the purpose concerning

concerning Daniel might not be changed. But the king went to his palace, and passed the night fasting; nor were instruments of music brought before him, and his sleep went from him. And in the morning early he arose, and went in haste to the den of lions.

And when he came to the den, he cried with a mournful voice to Daniel, saying, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?

Daniel answered, O king, live for ever. My God hath sent his angel, and hath shut the lions mouths that they have not hurt me: forasmuch as innocency was found in me before him, and also before thee, O king, I have done no hurt. Then was the king exceeding glad for him, and commanded to take Daniel out of the den: so Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded that they should bring those men who had accused Daniel; and they were cast into the den of lions, with their children and wives; and the lions had the mastery of them, breaking their bones in pieces before they came at the bottom of the den.

After this king Darius wrote to the people of all nations and languages, that dwell upon the whole earth, Peace be multiplied unto you. I make a decree, that in all the dominions of my kingdom, men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, whose kingdom is that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth; he worketh signs and wonders in heaven and on earth, who hath delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

## IX.

IN the first year of Darius, the son of Ahasuerus, of the offspring of the Medes, who was made king over the realm of the Chaldeans, I Daniel, understood by books, the number of the years, concerning which the word of the

Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Then I set my face unto the Lord God, to seek by prayer and supplications, with fasting, sackcloth, and ashes. And I prayed to the Lord my God, and made confession, saying, O Lord, the great and dreadful God, keeping covenant and mercy with them that love him, and keep his commandments. We have sinned and committed iniquity, have done wickedly and rebelled, even by departing from thy precepts, and from thy judgments. Neither have we hearkened unto thy servants the prophets, who spoke in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of face as at this day: to the men of Judah, and the inhabitants of Jerusalem, and to all Israel, who are near and far off, in all the countries whither thou hast driven them, because of their trespass, with which they have trespassed against thee. To us belongs confusion of face, to our kings, to our princes, and our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses; though we have rebelled against him. For we have not obeyed the voice of the Lord our God, to walk in his laws which he set before us, by his servants the prophets. Even all Israel have transgressed thy law, by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the threatening, which is written in the law of Moses the servant of God, because we have sinned against him.

He hath confirmed his words which he spoke against us, and against our judges who judged us, by bringing great evil upon us: for under the whole heaven has not been done, as has been done upon Jerusalem. All this evil is come upon us, according to what is written in the law of Moses; we did not make supplication before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore the Lord hath brought this evil upon us: for he is righteous in all his works which he doth, for we obeyed not his voice.

And now, O Lord our God, who broughtest thy people  
out

out of the land of Egypt with a mighty hand, and hast gotten thee renown as at this day: we have sinned, we have done wickedly. O Lord, according to all thy righteousness, let thine anger and thy wrath, I beseech thee, be turned away from thy city Jerusalem, thy holy mountain: since for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all who are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

O my God, incline thine ear and hear; open thine eyes and see our desolations, and the city which is called by thy name: we do not present our supplications before thee for our own righteousness, but for thy great mercies. O Lord hear, O Lord forgive, defer not for thine own sake, for thy city and thy people are called by thy name.

And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God, for the holy mountain of my God; even while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being made to fly swiftly, touched me about the time of the evening oblation. And he talked with me, and informed me, saying, O Daniel, I am come forth to give thee understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore consider the matter, and understand the vision.

Seventy weeks are determined upon thy people, and the holy city, to finish the transgression, and make an end of sins; also to make reconciliation for iniquity, and to bring in everlasting righteousness; to seal up the vision and prophecy; and to anoint the most holy. Know therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the Prince, will be seven weeks; and threescore and two weeks the streets shall be built again, and the wall, even in times of trouble. And after threescore and two weeks, Messiah shall



be cut off, but not for himself: and the people of the prince that shall come, will destroy the city and the sanctuary; and the end of it will be with a flood. Unto the end of the war desolations are determined.

He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, by the overspreading of abominations, making desolate, even until the consummation; and that which is determined shall be poured upon the desolate.

## XII.

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people; there will be a time of trouble, such as had not been since it was a nation till that time: yet then will thy people be delivered, every one who is found written in the book. And many of them who are sleeping in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book even to the time of the end. Many shall run to and fro, and knowledge shall be increased.

Then I Daniel looked, and behold there stood two others; one on this side of the bank of the river, and the other on that side of the bank. And one said to the man clothed in linen, who was upon the waters of the river, How long will it be to the end of these wonders?

And I heard the man who was upon the waters, when he lifted up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it would be for a time, times, and an half: and when he shall have accomplished to scatter the power of the holy people, all these things will be finished. This I heard, but I understood not: then I said, O my Lord, what shall be the end of these things?

And he said, Go thy way Daniel; for the words are closed up and sealed till the final time. Many shall be purified

purified and made white, and tried: but the wicked will do wickedly: and none of them will understand, but the wise will understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate is set up, there will be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

---

H O S E A.\*

THE word of the Lord which came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and in the days of Jeroboam the son of Joash, king of Israel.

Thus saith the Lord, I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, nor by horses, nor horsemen.

Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying, by killing and stealing, and committing adultery, they break out; and blood reaches to blood. Therefore shall the land mourn, and every one that dwelleth in it shall languish, with the beasts of the field and fowls of the air; the fishes of the sea shall also be taken away.

My people are destroyed through want of knowledge: because thou hast rejected knowledge I will reject thee, that thou shalt be no priest to me. As they were increased, so

\* As the book of Hosea contains many complaints, exhortations, &c. in symbolical terms, relating to the Jews, it is thought proper to select such parts of the whole as are most instructive to the Christian reader, without dividing it into chapters.

they sinned against me : therefore I will change their glory into shame. And there shall be like people, like priest : I will punish them for their ways, and visit upon them their doings. Ephraim is joined to idols : let him alone.

I will go and return to my place, till they acknowledge their offence, and seek my face (saith the Lord) : in their affliction they will seek me early.

Come and let us return unto the Lord : for he hath torn and he will heal us ; he hath smitten, and he will bind us up. After two days he will revive us ; on the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord ; his going forth is prepared as the morning : and he will come to us as the rain, like the latter and former rain upon the earth.

O Ephraim, what shall I do unto thee ? O Judah, what shall I do unto thee ? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore I have hewed them by the prophets : I have slain them by the words of my mouth ; and thy judgments are as the light which goeth forth. For I desired mercy, and not sacrifice ; and the knowledge of God more than burnt-offerings. But they, like Adam, have transgressed the covenant : there have they dealt treacherously against me.

Ephraim hath mixed himself among the people, Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not : even grey hairs are here and there upon him, yet he knoweth it not. Moreover the pride of Israel testifieth to his face ; yet they do not return to the Lord their God, nor seek him.

Israel is swallowed up ; now shall they be among the Gentiles, as a vessel in which there is no pleasure.

Because Ephraim hath made many altars to sin with, there shall be altars unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing.

Israel is an empty vine, he bringeth forth fruit unto himself : now they shall say, We have no king, because we feared not the Lord, what shall a king do to us ?

Sow to yourselves in righteousness, reap in mercy : break  
up

up your fallow ground : for it is time to seek the Lord till he come and rain righteousness upon you. Ye have ploughed wickedness and reaped iniquity, ye have eaten the fruit of lies : because thou didst trust in thy way, in the multitude of thy mighty men. Therefore shall a tumult rise up among thy people, and all thy fortresses shall be spoiled.

When Israel was a child, then I loved him, and called my son out of Egypt.

I taught Ephraim also to go, taking them by the arms, but they knew not that I healed them. I drew them with cords of a man, with bands of love.

How shall I give thee up, Ephraim ? how shall I deliver thee, Israel ? how shall I make thee as Admah ? how shall I set thee as Zeboim ? mine heart is turned within me, my repentings are kindled together.

The Lord hath a controversy with Judah, and will punish Jacob according to his ways ; according to his doings will he recompence him. Therefore turn thou to thy God : keep mercy and judgment, and wait on thy God continually.

When Ephraim spake trembling, he exalted himself in Israel ; but when he offended in Baal, he died.

O Israel, thou hast destroyed thyself, but in me is thine help.

I will ransom them from the power of the grave : I will redeem them from death. O death, I will be thy plagues ; O grave, I will be thy destruction.

O Israel return unto the Lord thy God ; for thou art fallen by thine iniquity. Take to you words, and turn to the Lord : say unto him, Take away all iniquity, and receive us graciously. Ashur shall not save us. We will not say any more to the work of our hands, Ye are our gods : for in thee the fatherless findeth mercy.

I will heal their back-slidings, I will love them freely : for my anger is turned away from them. I will be like the dew unto Israel : he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty be like the olive-tree, and his smell as lebanon.

Who

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just walk in them: but the transgressors shall fall therein.

---

## J O E L.

### I.

THE word of the Lord which came to Joel the son of Pethuel.

Hear this, ye elders, and give ear all ye inhabitants of the land: hath this been in your days, or in the days of your fathers? tell your children of it, and let them tell their children, and also their children another generation.

That which the palmer-worm left, hath the locust eaten; and what the locust left, hath the canker-worm eaten; and that which the canker-worm left, hath the caterpillar eaten. Awake ye drunkards, and weep; lament all ye drinkers of wine, for the new wine, because it is cut off from your mouth. For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and it hath the cheek-teeth of a great lion. He hath laid my vine waste, and barked my fig-tree: he hath made it bare, and cast it away; the branches of it are become white.

The field is wasted, the land mourneth, the corn is wasted, the new wine is dried up, the oil languisheth. Even all the trees of the field are withered; because joy is withered away from the sons of men. Gird yourselves, and lament, ye priests. Sanctify a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land, to the house of the Lord your God; and cry unto the Lord.

Alas for the day: the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before your eyes, yea, joy, and gladness, from the house of our God?

The



The seed is rotten under their clods, the garnerers are desolate, the barns are broken down; for the corn is dried up. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture: the flocks of sheep are made desolate.

O Lord, to thee will I cry; because the fire hath consumed the pastures of the wilderness, and the flame hath burnt all the trees of the field; the rivers of water are also dried up.

## II.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, it is nigh at hand; a day of darkness and gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains: \* a great people and strong, there hath not been the like, nor shall be any more after it to the years of many generations.

As fire devoureth before them, and behind them a flame burneth; the land before them is like the garden of Eden, and behind them a desolate wilderness, yea, nothing shall escape them. Their appearance is as the appearance of horses, and like horsemen so they run. As the noise of chariots on the tops of mountains they leap, and as the noise of a flame of fire which devoureth the stubble, even as a strong people set in battle array. The people will be much pained at their presence, all faces gather paleness. They run like mighty men, they will climb the wall like men of war, and march every one on his ways, without breaking their ranks. One shall not thrust another, but they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall and climb up upon the houses: and enter in at the windows like a thief. The earth shall quake before them, the heavens shall tremble, the sun and moon shall be dark, and the stars withdraw their shining. And the Lord shall utter his voice before his army: for his camp is very great:

\* Thought to be armies of locusts, which make great devastation.

for he is strong that executeth his word : for the day of the Lord is great, and very terrible, who can abide it ?

Therefore now, saith the Lord, turn ye to me with all your heart ; with fasting, and with weeping, and mourning. Rend your heart, and not your garments, and turn unto the Lord your God ; for he is gracious and merciful, slow to anger, and of great kindness, repenting him of the evil. Who knoweth but he may return, and repent, and leave a blessing behind him.

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach ; that the heathen should rule over them. Why should they say among the people, Where is their God ?

Then will the Lord be jealous for his land, and pity his people. The Lord will answer and say unto his people, Behold, I will send you corn, wine, and oil, and ye shall be satisfied therewith ; and I will no more make you a reproach among the heathen. I will remove far off from you the northern army, and drive him into a land barren and desolate, with his face towards the east sea, and his hinder part towards the utmost sea ; and his stink shall come up, with its ill favour because he hath done great things.

Be glad therefore, ye sons of Zion, and rejoice in the Lord your God : for he will give you the former rain moderately ; and he will cause to come down for you the former and the latter rain, in the first month. The floors shall be full of wheat, and the presses shall overflow with wine and oil.

And I will restore to you the ears which the locust hath eaten, the canker-worm, the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, praising the name of the Lord your God, who hath dealt wonderfully with you, and ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else : and my people shall never be ashamed.

After this it shall come to pass, that I will pour out my spirit upon all flesh, and your sons, and your daughters shall prophesy

prophecy, your old men shall dream dreams, your young men shall see visions. Also upon servants and upon handmaids, in those days, I will pour out my spirit.

I will shew wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord comes. And every one who calls on the name of the Lord shall be delivered: for in Mount Zion, and in Jerusalem there shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

[The prophet Joel is thought to have lived about the time of Hosea.]

---

A M O S.\*

THE words of Amos, (who was among the herdmen of Tekoa,) which he saw concerning Israel, in the days of Uzziah king of Judah, and of Jeroboam, the son of Joash king of Israel, two years before the earthquake.

Thus saith the Lord, For three transgressions of Judah, and for four I will not turn away the punishment of it: because they have despised the law of the Lord, and have not kept his commandments: their lies caused them to err, after which their fathers walked. But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

Thus saith the Lord, for three transgressions of Israel, and for four, I will not turn away the punishment of it: because they sold the righteous for silver, and the poor for a pair of shoes. They pant after the dust of the earth, on the head of the poor, and turn aside the way of the meek.

I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord. But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophecy

\* It is not thought necessary to divide the book of Amos into chapters, as only the principal parts are selected.

not. Behold, I am pressed under you as a cart is pressed that is full of sheaves.

Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth : therefore I will punish you for all your iniquities.

In the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Bethel, and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter-house with the summer-house, and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord.

I have given you cleanness of teeth in all your cities, and want of bread in all your places ; yet have ye not returned unto me, saith the Lord. I also have withheld the rain from you, when there was yet three months to the harvest, and I caused it to rain on one city, and caused it not to rain upon another : it rained upon one part, and the part on which it did not rain, withered. So that two or three cities wandered to one city, to drink water, but were not satisfied : yet have ye not returned unto me, saith the Lord.

I have smitten you with blasting and mill-dew ; when your gardens, and your vineyards, with fig-trees, and olive trees increased, the palmer-worm devoured them : yet have ye not returned unto me, saith the Lord.

I have sent among you the pestilence, after the manner of Egypt : your young men have I slain with the sword, and taken away your horses : I have caused the stink of your camps to come up into your nostrils : yet have ye not returned unto me, saith the Lord.

I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning : yet have ye not returned to me, saith the Lord.

Therefore thus I will do to thee, O Israel ! and because I will do this unto thee, prepare to meet thy God, O Israel ! for lo, he that formed the mountains, and created the wind ; who declareth unto man what is his thought, who

who maketh the morning darkness, and treadeth upon the high places of the earth ! the Lord, the God of hosts, is his name.

Thus saith the Lord to the house of Israel, Seek me, and ye shall live. Seek the Lord, and ye shall live. Seek him that maketh the seven stars and orion, who turneth the shadow of death into morning, and causeth the day to be dark with night : that calleth for the waters of the sea, and poureth them out upon the face of the earth, the Lord is his name.

I know your manifold transgressions, and your mighty sins : afflicting the just, they take a bribe, and turn aside the poor in the gate from their right. The prudent therefore shall keep silence in that time, for it is an evil time.

Seek good, and not evil, that ye may live : so the Lord the God of Hosts will be with you as ye have spoken ; hate the evil, and love the good, and establish judgment in the gate : it may be that the Lord God of Hosts will be gracious to the remnant of Joseph.

Woe to them that are at ease in Zion, and trust in the mountain of Samaria. Ye that put far away the evil day, and cause the seat of violence to come near. Who lie upon beds of ivory, and stretch themselves upon their couches, eating the lambs from the flocks, and the calves out of the stalls. Who chant to the sound of the viol, and invent to themselves instruments of music, like David. That drink wine in bowls, and anoint themselves with the chief ointments : but are not grieved for the affliction of Joseph. Therefore now they shall go captive with the first that go captive, and the banquet of those who stretched themselves shall be removed.

Behold, I will raise up against you a nation, O house of Israel, saith the Lord, and they will afflict you from the entering in of Hemath unto the river of the wilderness.

Then I said, O Lord God, cease, I beseech thee ; by whom shall Jacob arise, for he is small ?

And Amaziah, the priest of Bethel, sent to Jeroboam king of Israel, saying, Amos has conspired against thee in the midst of the house of Israel : the land is not able to bear all his words. For thus he saith, Jeroboam shall die  
by



by the sword, and Israel shall be led away captive, out of their own land. Amaziah also said to Amos, Thou seer, go, flee away into the land of Judah, and there eat bread, and prophesy there. But prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court.

Then answered Amos, I was no prophet, nor was I a prophet's son, but I was a herdsman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock, and said unto me, Go, prophesy to my people Israel.

---

[The Book of OBADIAH, consisting only of one Chapter, is omitted in this Abstract, as it relates chiefly to the destruction of Edom.]

---

## JONAH.

### I.

NOW the word of the Lord came unto Jonah, the son of Amittai, saying, Arise, go to Nineveh that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee to Tarshish from the presence of the Lord; and went down to Joppa, where he found a ship going to Tarshish: so he paid the fare of it, and entered into it to go with them to Tarshish, from the presence of the Lord.

But the Lord sent forth a great wind into the sea, so that there was a mighty tempest, and the ship likely to be broken. Then the mariners were afraid, and cried each man unto his god; also cast forth the wares which were in the ship, into the sea, to lighten it: but Jonah was gone down into the sides of the ship, where he lay, and was fast asleep. And the ship-master came to him, saying, What meanest thou, O sleeper? rise up, and call upon thy God, if so be that God will think upon us, that we may not perish. They said also one to another, Come, let us cast lots,

lots, that we may know for whose cause this evil is come upon us: so they cast lots, and the lot fell upon Jonah. Then they said to him, Tell us, we pray thee, for whose cause this evil is upon us. What is thy occupation? and from whence comest thou? what is thy country? and of what people art thou?

Jonah made answer to them, I am an Hebrew; and I fear the Lord the God of Heaven, which made the sea, and the dry land. Then were the men exceedingly afraid, and said, Why hast thou done this, (when they knew that he fled from the presence of the Lord, which he had told them of.) They further said, What shall we do to thee, that the sea may be calm unto us? (for the sea continued to be tempestuous.) And he said to them, Take me up, and cast me forth into the sea; so will it be calm to you: for I know that for my sake this great tempest is upon you.

Nevertheless the men rowed hard to bring it to the land, but they could not; for the sea wrought and was against them. Then they cried unto the Lord, and said, We beseech thee, O Lord, let us not now perish for this man's life, neither lay innocent blood upon us: for thou, O Lord, hast done as it pleased thee.

At length they took up Jonah, and cast him into the sea; and the sea ceased from its raging. Fearing the Lord therefore exceedingly, the men offered a sacrifice to the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

## II.

THEN Jonah prayed unto the Lord his God from the belly of the fish, and said,

I called on the Lord by reason of my affliction, and he heard me; out of the belly of hell I cried, and thou heardest my voice. Thou cast me into the deep, in the midst of the seas, so that the floods compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight, yet I will look again toward thine holy temple. The waters compassed me about even to the soul: the depth closed me round about; the  
weeds

weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me continually: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thine holy temple.

They that observe lying vanities, forsake their own mercies, but I will sacrifice unto thee with the voice of thanksgiving, I will perform that which I have vowed; salvation is of the Lord.

And the Lord spoke to the fish, and it vomited out Jonah upon the dry land.

### III.

THEN the word of the Lord came unto Jonah the second time, saying, Arise, go to Nineveh that great city, and preach to it the preaching that I command thee.

So Jonah arose and went to Nineveh according to the word of the Lord: (now Nineveh was an exceeding great city of three days journey) and when Jonah began to enter into the city one day's journey, he cried and said, Yet forty days and Nineveh will be overthrown. And the people of Nineveh believed in God, and proclaimed a fast, putting on sackcloth, from the greatest of them, even to the least of them. The word also coming to the king of Nineveh, he arose from his throne, and put away his robe from him, and covered himself with sackcloth, and sat in ashes; and he caused it to be proclaimed through Nineveh, by the decree of the king, and his nobles, saying, Let neither man nor beast, herd, nor flock, taste any thing; let them not feed nor drink water, but let man and beast be covered with sackcloth, and cry mightily unto God, let them also turn every one from his evil way, and from the violence which is in their hands. Who can tell but God may turn and repent, returning from his fierce anger, that we perish not.

And God saw their works, that they turned from their evil way, and God repented of the evil which he spoke of doing to them, and did it not.

### IV.

# JONAH.

41

## IV.

BUT it displeased Jonah, and he was angry, in his prayer to the Lord, saying, I pray thee, O Lord, was not this my saying when I was yet in my country? therefore I fled before to Tarshish, for I knew that thou art a gracious God and merciful, slow to anger and of great kindness, and repentest thee of the evil; therefore now, O Lord, I beseech thee, take my life from me: for it is better for me to die than to live,

Then said the Lord, Is it well for thee to be angry?

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and remained under it in the shadow till he might see what would become of the city. And the Lord God prepared a gourd, which he caused to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief, and Jonah was exceedingly glad of the gourd. But it pleased God to prepare a worm when the morning rose the next day, which smote the gourd so that it withered. And when the sun rose, there was a vehement east wind: and the sun beat upon the head of Jonah, so that he fainted, and wished in himself to die, saying, It is better for me to die than to live. And God said unto Jonah, Dost thou well to be angry for the gourd? and he answered, I do well to be angry even unto death. Then said the Lord unto him, Thou hast had pity on the gourd, for which thou didst not labour, nor make it grow up, which came up in a night, and perished in a night. And should not I spare Nineveh that great city, in which are more than six score thousand souls, that cannot discern between their right hand, and their left hand, and also much cattle.\*

\* Jonah is supposed to have lived in the time of Jeroboam about 862 years before Christ.

MICAH.

## M I C A H.\*

THE word of the Lord which came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, concerning Samaria and Jerusalem.

Hear, all ye people, hearken, O earth, and all that is in it: let the Lord God be witness against you, the Lord from his holy temple. For behold the Lord cometh forth out of his place; he will come down and tread upon the high places of the earth; and the mountains shall be melted under him, and the vallies cleft: as wax before the fire, and as waters poured down a steep place.

Woe to them that devise iniquity, and work evil upon their beds, and when the morning is light they practise it, because it is in the power of their hand. They covet fields, and take them by violence: and houses, taking them away; so they oppress a man and his house, even a man and his heritage. Therefore thus saith the Lord, I devise an evil against this family, from which ye shall not remove your necks, nor go haughtily: for it will be an evil time.

O thou that art called the house of Jacob, is the spirit of the Lord straitened? do not my words profit him that walketh uprightly? arise ye and depart, for this is not your rest: because it is polluted, it will destroy you with a sore destruction: if a man, walking in falsehood, does lie, saying, I will prophesy to thee of wine, and strong drink, he shall be the prophet of this people.

Thus saith the Lord concerning the prophets who make my people to err, who bite with their teeth, and cry, peace: but against him that putteth not into their mouths they even prepare war. Therefore it shall be night to you, that ye shall have no vision, and it shall be dark unto you, so that ye shall not divine; the sun shall go down over the prophets, and the day be dark over them. The seers also

\* This Abstract of the book of Micah is only divided by paragraphs instead of chapters.

shall



shall be ashamed, and the diviners confounded, they shall all cover their lips, for there is no answer of God.

But truly I am full of power by the Spirit of the Lord, and of judgment and might to declare unto Jacob his transgression, and to Israel his sin. Hear this, ye heads of the house of Jacob, and princes of the house of Israel, who abhor judgment, and pervert all equity. Who build up Zion with blood, and Jerusalem with iniquity. The heads of it judge for reward, and the priests teach for hire; the prophets also divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? No evil can come upon us. Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

\* But in the last days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say; Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the Lord from Jerusalem. He will also judge among many people, and rebuke strong nations far off, and they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up the sword against nation, nor shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

But thou Beth-lehem Ephratah, though thou art little among the thousands of Judah, yet out of thee shall he come forth unto me, who is to be ruler in Israel: whose goings forth have been from of old, from everlasting. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now he shall be great unto the ends of the earth.

\* See Isaiah ii. 4.

And

And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, which stayeth not for man, nor waiteth for the sons of men.

Hear ye now what the Lord saith; Arise, contend thou with the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. What have I done to thee, O my people, or wherein have I wearied thee? testify against me.

I brought thee up out of the land of Egypt, and redeemed thee from the house of servants; sending before thee Moses, Aaron, and Miriam. O my people, remember what Balak king of Moab consulted, and what Balaam the son of Beor answered him, that ye may know the righteousness of the Lord.

Wherewith shall I come before the Lord, and bow myself before the high God! shall I come before him with burnt-offerings, with calves of a year old? will the Lord be pleased with thousands of lambs, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

The Lord's voice crieth to the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

Are the treasures of wickedness yet in the house of the wicked, and the scanty measure which is abominable? shall I count them pure with the wicked balances, and with the bag of deceitful weights? the rich men are full of violence, and the inhabitants of it have spoken lies; their tongue is deceitful in their mouth. Therefore I will make thee sick in smiting thee, making thee desolate because of thy sins.

Woe is me, for I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit.

The good man is perished from the earth: there is none upright

upright among men: they all lie in wait for blood, they hunt every one his brother with a net. That they may do evil with both hands; the prince and the judge ask for a reward.

Trust ye not in a friend, put not confidence in a guide; keep the doors of thy mouth from her who lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother; the daughter-in-law against her mother-in-law; a man's enemies are those of his own house. Therefore I will look unto the Lord: I will wait for the God of my salvation: my God will hear me.

Rejoice not against me, O mine enemy: when I fall I shall rise; when I sit in darkness the Lord will be a light unto me.

I will bear the indignation of the Lord, because I have sinned against him; until he pleads my cause, and executes judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

Who is a God like unto thee, who pardoneth iniquity, and passeth by the transgression of the remnant of his heritage! he retaineth not his anger for ever, for he delighteth in mercy. He will turn again, he will have compassion upon us; and will subdue our iniquities. Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn to our fathers from the days of old.

Micah lived about the time of Isaiah.

---

## NAHUM.\*

THE burthen of Nineveh: the book of the vision of Nahum the Elkōshite.

\* The book of Nahum, chiefly consisting of a prophecy against the city of Nineveh, it is not thought needful to retain the whole of it in this Abstract.

The

The Lord is slow to anger, and great in power, he will not at all acquit the guilty: the Lord hath his way in the whirlwind and in the storm; the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry; and drieth up all the rivers: Basban languisheth and Carmel, and the flower of Lebanon languisheth.

The mountains move by reason of him, and the hills melt; the earth is burnt at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger?

The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him.

Woe to the bloody city, it is full of lies and robbery; the prey departeth not. Behold, I am against thee, saith the Lord of hosts, I will shew the nations thy nakedness, and the kingdoms thy shame. And it shall come to pass, that all those who look upon thee, shall flee from thee, and say, Nineveh is laid waste; who will bemoan her? from whence shall I seek comforters for thee?

---

## HABAKKUK.

### I.

THE burthen which the prophet Habakkuk did see.

O Lord, how long shall I cry, and thou wilt not hear! even cry to thee of violence, and thou wilt not save! why dost thou shew me iniquity, and cause me to behold grievance? spoiling and violence are before me: and there are those who raise up strife and contention: therefore the law is slack, and judgment never goes forth: for the wicked compasseth the righteous: and wrong judgment proceedeth.

Art not thou from everlasting, O Lord my God, mine holy one! we shall not die: O Lord, thou hast ordained it for judgment. Thou art of purer eyes than to behold evil,

evil, and canst not look on iniquity : \* Why lookest thou on them that deal treacherously, and art silent when the wicked devoureth the man who is more righteous than himself !

## II.

I WILL stand upon my watch, and set me upon the tower ; I will watch to see what he will speak to me, and what I shall answer when I am reprov'd. And the Lord answered me, saying, Write the vision, and make it plain upon tables, that he may run who readeth it. For the vision is yet for an appointed time, but it shall speak at the end, and not lie : though it delay, wait for it, because it will surely come, it will not tarry.

Behold, his soul which is lifted up, is not upright in him ; but the just shall live by faith.

Also because he transgresseth by wine ; a proud man, who does not keep at home, but enlargeth his desire as the grave, and is like death ; and cannot be satisfied, but gathereth to him all nations, and heapeth unto him all people. Will not all these take up a proverb against him, a taunting parable against him, and say, Woe to him that increaseth that which is not his : how long ! and to him that loadeth himself with thick clay. Will not those who bite thee rise up suddenly, and those who will vex thee awake, and thou shalt be for booties unto them. Because thou hast spoiled many nations, all the remnant of the people shall spoil thee : because of the blood of mankind, and for the violence of the land, of the city, and all that dwell therein !

Woe be to him that coveteth with an evil covetousness for his house, that he may set his nest on high, that he may be delivered from the power of evil. Thou hast consulted shame to thy own house, by cutting off many people, and hast sinned against thy soul ; for the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Woe be to him that buildeth a town with blood, and establisheth a city by iniquity.

\* Meaning with approbation. The prophet Habakkuk foretells the destruction of the Chaldeans. He is supposed to have lived in the time of Jeremiah.

Woe



Woe to him that giveth his neighbour drink : putting thy bottle to him, and making him drunken also.

The Lord is in his holy temple ; let all the earth keep silence before him.

### III.

A PRAYER of Habakkuk the prophet.

O Lord, I have heard thy speech and was afraid : O Lord, revive thy work in the midst of the years, in the midst of the years make known : in anger remember mercy.

God came from Teman, and the holy one from Mount Paran. His glory covered the heavens, and the earth was full of his praise. His brightness was as the light, and he had bright beams coming out of his hand ; and there was the hiding of his power, the pestilence went before him, and burning coals, went forth at his feet.

He stood and measured the earth ; he beheld, and drove asunder the nations, the everlasting mountains were scattered, the ancient hills bowed : his ways are everlasting. I saw the tents of Cushan in affliction : the curtains of the land of Midian trembled.

Was the Lord displeased with the rivers ? was thy anger against them ? was thy wrath against the sea ? that thou didst ride upon thy horses, and thy chariots of salvation ? thy bow was made bare, according to the oath to the tribes, even thy word. Thou didst cleave the earth with rivers.

The mountains saw thee and they trembled ; the overflowing water passed through : the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation : at the light of thine arrows they went, and in the shining of thy glittering spear. Thou marched through the land in indignation, and didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed ; thou woundest the head, out of the house of the wicked, by making bare the foundation unto the neck. Thou didst strike through with his staves the head of his villages ; they were tempestuous to scatter me : their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters.

When

When I heard, my belly trembled; my lips quivered at the voice, rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble; when he cometh up to the people, he will invade them with his troops.

Although the fig-tree shall not blossom, nor any fruit be in the vines, though the labour of the olive shall fail, and the fields yield no food, the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.

The Lord God is my strength, he will make my feet like the feet of hinds, and will cause me to walk upon mine high places.

---

ZEPHANIAH.

THE word of the Lord which came unto Zephaniah, in the days of Josiah, the son of Amon, king of Judah.

I will stretch out my hand upon Judah, and upon all the inhabitants of Jerusalem, saith the Lord, and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests: keep silence at the presence of the Lord God: for the day of the Lord is at hand; the Lord hath prepared a sacrifice, and hath bidden his guests: and it shall come to pass in the day of the Lord's sacrifice, I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

And at that time I will search Jerusalem with candles, and punish them that are settled on their lees; who say in their heart, the Lord will not do good, neither will he do evil.

Seek the Lord, all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger.

Woe be to her that is filthy and polluted, to the oppressing city. She obeyed not the voice: she received not instruction: she trusted not in the Lord: she drew not near to her God. Her prophets are light and treacherous

persons; her priests have polluted the sanctuary, they have done violence to the law: the just Lord is in the midst thereof: he will do no iniquity; every morning doth he bring his judgment to light, he faileth not, but the unjust know no shame.

Wait ye upon me, saith the Lord, till the day that I rise up to the prey: for my determination is to gather the nations, to assemble the kingdoms, and to pour out upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.

Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord; the remnant of Israel shall not do iniquity, nor speak lies: nor shall a deceitful tongue be found in their mouth: but they shall feed and lie down, and none shall make them afraid.

I will gather them that are sorrowful for the solemn assembly, to whom the reproach of it was a burthen.

I will save her that halteth, and gather her that was driven out, and get them praise and fame in every land where they have been put to shame.

## HAGGAI.

## I.

IN the second year of Darius the king, on the first day of the sixth month, the word of the Lord came to Zerubbabel by Haggai the prophet; and to Joshua the son of Josedech the high priest, saying,

Thus speaketh the Lord of hosts, This people say, the time is not come, the time in which the Lord's house should be built. Is it a time for you, to dwell in your cieled houses, and this house lie waste? Now therefore, thus saith the Lord of hosts, Consider your ways. Ye have sown much, and bring in little; ye eat, but are not satisfied; ye drink,

drink, but are not filled: ye clothe you, but none is warm; and he that earneth wages, earneth them to put into a bag with holes.

Thus saith the Lord, Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and will be glorified, saith the Lord.

Then Zerubbabel, and Joshua, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord had sent him, and the people feared before the Lord. Haggai the Lord's messenger, spoke further in the Lord's message to the people, saying, I am with you, saith the Lord.

And the Lord stirred up the spirit of Zerubbabel, governor of Judah, and the spirit of Joshua, the son of Josedech, the high priest, and the spirit of all the remnant of the people, so that they came, and did the work in the house of the Lord of hosts, their God, on the twenty-fourth day of the sixth month, in the second year of king Darius.

## II.

ON the twenty-first of the seventh month, came the word of the Lord, by the prophet Haggai, saying, Speak in this manner to Zerubbabel, and to Joshua, with the residue of the people.

Who is left among you that saw this house in its former glory? and how do ye see it now? is it not in your eyes, in comparison of that as nothing, yet now be strong, O Zerubbabel and Joshua, with all the people of the land, saith the Lord, and work, for I am with you, saith the Lord of hosts. According to the word which I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; It shall be yet once a little while, when I will shake the heavens, and the earth, the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts.

The silver is mine, and the gold is mine, saith the Lord of hosts.

## ZECHARIAH.

The glory of this latter house shall be greater than that of the former: and in this place will I give peace, saith the Lord of hosts. And in that day will I take thee, O Zerubbabel my servant, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.

## ZECHARIAH.

## I.

IN the eighth month, in the second year of Darius, the word of the Lord came to Zechariah the prophet, saying,

The Lord hath been sore displeased with your fathers. Therefore thus saith the Lord of hosts, Turn ye unto me and I will turn to you. Be ye not as your fathers, unto whom the former prophets called, saying, Turn ye now from your evil ways, and from your evil doings: but they would not hear, nor hearken unto me, saith the Lord.

Your fathers, where are they? and the prophets, do they live for ever? Did not my words and my ordinances, which I commanded my servants the prophets, take hold of your fathers? so that they returned and said, As the Lord of hosts thought to do to us, according to our ways, and doings, so hath he dealt with us.

## II. and III.

I LIFTED up my eyes, and beheld a man with a measuring line in his hand, to whom I said, Whither art thou going? and he said, To measure Jerusalem, to see what is the breadth, and what is the length of it. And behold the angel who spoke to me, went forth, and another angel went out to meet him, and said, Run, speak thus to the young man,—Jerusalem shall be inhabited as towns without walls by reason of the multitude of men and cattle within it. I will be unto her a wall of fire round about, and the glory in the midst of her, saith the Lord.

Sing



Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and become my people: and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall chuse Jerusalem again.

Be silent, all flesh before the Lord, for he is raised up out of his holy habitation.

And he shewed me Joshua the high priest standing before the angel of the Lord, and satan standing at his right hand to resist him. And the Lord said to satan, The Lord rebuke thee, satan, even the Lord who hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire?

Now Joshua was clothed with filthy garments, as he stood before the angel. And he spoke to those who stood before him, saying, Take away the filthy garments from him. And to him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

And the angel of the Lord testified to Joshua, saying, Thus saith the Lord of hosts, if thou wilt walk in my ways, and wilt keep my charge, then thou shalt judge my house, and shalt also keep my courts: and I will give thee places to walk among those who are standing by.

Hear now, Joshua, the high priest, thou and thy friends who sit before thee: for they are men wondered at: for behold I will bring forth my servant, the BRANCH.

#### IV.

THEN the angel who talked with me returned and waked me, as a man that is wakened out of his sleep. And he asked me, What dost thou see? I said, I have looked and behold a candlestick, which is all of gold, with a bowl upon the top of it, and his seven lamps upon it, and seven pipes to the seven lamps. There were also two olive trees by it, one on the right side of the bowl, and the other on the left side. I further answered, and spake to the angel, saying, What are these, my lord? And he made

reply, Knowest thou not what these are? and I said, No. Then he answered, This is the word of the Lord to Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of Hosts. Who art thou, O great mountain! before Zerubbabel thou shalt become a plain, and he will bring forth the head-stone with acclamations of grace, grace unto it!

Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel laid the foundation of this house, and his hands shall also finish it; and thou shalt know that the Lord hath sent me to you. Then I said to him, What are these olive trees, upon the right side of the candlestick, and on the left side of it; and what are these two olive-branches, which empty the golden oil from themselves, through the two golden pipes? And he said, Knowest thou not what these are? And I said, No, my lord. Then he said, These are the two anointed ones, that stand by the Lord of the whole earth.

#### VII. and VIII.

AND the word of the Lord came to Zechariah, saying, thus speaketh the Lord of hosts, Execute true judgment, and shew mercy and compassions every man to his brother. Oppress not the widow, nor the fatherless, the stranger, nor the poor, and let none of you imagine evil against his brother in your heart; but they refused to hearken, and drew back the shoulder, and stopped their ears that they should not hear. Yea they made their hearts as an adamant-stone, lest they should hear the law, and the words which the Lord of hosts sent in his spirit, by the former prophets: therefore great displeasure came from the Lord of hosts. And, as he called, and they would not hear; so they called, and I would not hearken, saith the Lord of hosts. But I scattered them as with a tempest among all the nations, whom they knew not: thus the land was desolate after them, so that no man passed through, nor returned: for they laid the pleasant land desolate.

Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts,

hosts, the holy mountain. And as ye were a curse among the heathen, O house of Judah, and house of Israel; so I will save you, and ye shall be a blessing: fear not, let your hands be strong. For as I thought to punish you, when your fathers provoked me to wrath, saith the Lord, and I repented not: so again I have thought, in these days, to do well unto Jerusalem, and to the house of Judah: fear ye not.

These are the things which ye shall do: Speak ye every man truth to his neighbour: execute the judgment of truth and peace in your gates: let none of you imagine evil in your hearts against his neighbour, and love no false oath: for all these are things that I hate, saith the Lord.

And in those days it will come to pass, that ten men of all languages of the nations, will take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.

## IX.—X.—XI.

THE burthen of the word of the Lord, in the land of Hadrack and Damascus, shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation, lowly, and riding upon an ass, even upon a colt, the foal of an ass.—He shall speak peace to the heathen, and his dominion shall be from sea to sea, and from the river to the ends of the earth.

Turn ye to the strong hold, ye prisoners of hope, to-day I declare to thee, that I will render unto thee double. When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece: and made thee like the sword of the powerful.

The Lord their God will save them in that day, as the flock of his people: for how great is his goodness!

Ask ye of the Lord rain in the time of the latter rain, the Lord who maketh bright clouds; he will give them showers of rain, to every one grass in the field.

I will strengthen the house of Judah, and save the house of Joseph; and will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord their God, who heareth them.

Open thy doors, O Lebanon, that the fire may devour thy cedars. Lament fir-trees, because the cedar is fallen; and that all the mighty are spoiled. Lament ye oaks of Bashan, for the strong forest is come down.

And I took unto me two staves; one I called beauty, and the other I called bands, and I fed the flock. But my staff, even beauty I cut asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: so the poor of the flock, who waited upon me, knew that it was the word of the Lord.

I said to them, If ye think good, give me my price; and if not, forbear. So they weighed for my price, thirty pieces of silver. And the Lord said to me, Cast it to the potter: the goodly price that I was valued at by them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then I cut asunder my other staff, even bands, making void the brotherhood between Israel and Judah.

Woe to the idle shepherd that forsaketh the flock, the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye be wholly darkened.

## XII. and XIII. .

THE burthen of the word of the Lord concerning Israel; thus saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem, a cup of trembling to all the people round about, when they are in the siege against Judah and Jerusalem. In that day the Lord will defend the inhabitants of Jerusalem, and he that is feeble among them shall be as David, and the house of David like God, like the angel of the Lord before them.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me whom they have pierced,

pierced, and mourn for him, as one mourneth for his only son.

In that day there shall be a great mourning in Jerusalem, as the mourning of Hadradrимmon in the valley of Megiddon. The land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart. The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart. All the families that remain, every family apart, and their wives apart.

And in that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness, and I will cut off the names of the idols out of the land, and they shall be no more remembered, saith the Lord: I will also cause the prophets with the spirit of uncleanness to pass out of the land.

Awake, O sword, against my shepherd, and against the man who is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. In all the land, saith the Lord, two parts in it shall be cut off, and die, but the third shall be left in it. And I will bring the third part through the fire, and will refine them as silver is refined; and try them as gold is tried: they shall call upon my name, and I will hear them: I will say it is my people; and they shall say, The Lord is my God.

---

## MALACHI.

### I. and II.

THE burthen of the word of the Lord to Israel by Malachi.\*

\* Malachi is thought to have lived about four hundred years before Christ. He shews the corruptions in the Jewish worship, and foretells a more perfect dispensation, which was to supersede all its rites and ceremonies.



A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear? the Lord of hosts saith unto you, O priests, who despise my name; yet ye say, Wherein have we despised thy name? ye offer polluted bread upon my altar; and ye say, Wherein have we polluted thee? in that ye say, The table of the Lord is contemptible.

If ye offer the blind, for sacrifice, is it not evil? and if ye offer the lame and sick, Is it not evil? present it now to thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.

Who is there even among you, that would shut the doors for nought? nor do you kindle fire on mine altar for nought: I have no pleasure in you, saith the Lord, nor will I accept an offering at your hand. For from the rising of the sun to its going down, my name shall be great among the Gentiles: and in every place incense shall be offered to my name, even a pure offering: for my name shall be great among the heathen.

But ye have profaned it, in that ye say, The table of the Lord is polluted, and the fruit of it, even his meat is contemptible. Ye said also, Behold, what a weariness is it, and have snuffed at it. And ye brought that which was torn, the lame and the sick, thus ye brought an offering. Should I accept this at your hands? saith the Lord.

And now, O ye priests, This commandment is for you. If ye will not hear, nor lay it to heart, to give glory unto my name, saith the Lord: I will send a curse upon you, and will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

Ye shall know that I have sent this commandment to you, that my covenant might be with Levi. My covenant was with him, of life and peace, I gave them to him, for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and turned many away from iniquity. For the lips of the priest should keep knowledge, that they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

But

But ye are departed from the way, and have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord. Therefore have I also made you contemptible, and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, profaning the covenant of our fathers?

Ye have wearied the Lord with your words: yet ye say, wherein have we wearied him? when ye say, Every one who doth evil, is good in the sight of the Lord, and he delights in them, or where is the God of Judgment?

### III. and IV.

BEHOLD, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his temple: even the messenger of the covenant, whom ye delight in. Lo, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

And I will come near to you in judgment, and will be a swift witness against the forcerers, and against the adulterers and false swearers; as also against them who oppress the hireling in his wages, the widow, and the fatherless, and who turn away the stranger from his right, and fear not me, saith the Lord. For I am the Lord, I change not: therefore the sons of Jacob are not consumed.

Even from the days of your fathers you have departed from mine ordinances, and have not kept them: return to me, and I will return to you, saith the Lord: yet, ye said, Wherein shall we return? Your words have been stout against me: yet, ye say, What have we spoken, so much against thee?

Ye have said, It is in vain to serve God : and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts ?

And now we call the proud, happy ; yea, those who work wickedness are set up ; and such as tempt God, are even delivered. Then they that feared the Lord, spoke often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord, in the day that I make up my jewels, and I will spare them, as a man spareth his own son who serveth him.

Then returning, ye shall discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

Behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as stubble : and the day that cometh shall burn them up, saith the Lord, so that it shall leave them neither root nor branch. But unto you who fear my name, shall the sun of righteousness arise with healing in his wings ; and ye shall go forth and grow up as calves of the stall.

And in the day that I do this, ye shall tread down the wicked, saith the Lord, they shall be ashes under the soles of your feet. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send you Elijah the prophet, before the coming of the great and terrible day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers ; lest I should come and smite the earth with a curse.

9 J1 66

## THE FOLLOWING TABLES

*Are added, with a view to assist the memory, in recollecting the several changes, and revolutions of the Jewish State, mentioned in the books of the Old Testament.*

## I.

*Patriarchs before the Flood.*

Adam  
Seth  
Enos  
Cainan  
Mahalaleel  
Jared  
Enoch  
Methufelah  
Lamech  
Noah.

Levi

Judah

Issachar

Zebulon

Gad

Asher

Dan

Naphtali

Benjamin

Manasseh

Ephraim } Half tribes.

## IV.

*Jewish Law-Giver, and  
First High Priest.*

Moses

Aaron.

## V.

*Leader of the Jews, after  
the death of Moses.*

Joshua.

## VI.

*Judges of Israel.*

Othniel

Ehud

Shamgar

Deborah and Barak

Gideon

Jephthah

Samson

## III.

*Tribes of Israel.*

Reuben  
Simeon

Eli,

Eli, also high priest  
Samuel, a great prophet.

### VII.

*Kings of all Israel.*

Saul  
David  
Solomon.

*After the death of Solomon,  
ten of the tribes revolted,  
and two separate kingdoms  
were formed.*

### VIII.

*Kings of Israel.*

	Reigned.	
Jeroboam	17	Years.
Nadab	2	
Baasha	24	
Elah	2	
Zimri	7	
Omri	12	Years.
Ahab	22	
Ahaziah	2	
Joram	12	
Jehu	28	
Jehoahaz	17	Years.
Joash	16	
Jeroboam	41	

*An interregnum of 11 years.*

Zachariah	6	Mon.
Shallum	1	
Menahem	10	Years.
Pekaiah	2	
Pekah	20	
An Anarchy	9	
Hoshea	2	

*In the reign of the last king,  
the ten tribes, of which the  
kingdom of Israel consisted,  
were taken by the Assyri-  
ans, and carried away cap-  
tive.*

*The kingdom of Judah, com-  
posed of the tribes of Judah  
and Benjamin, the Levites,  
and such remnants of the  
ten tribes as escaped the  
captivity, still subsisted under  
the government of the fol-  
lowing kings from the death  
of Solomon.*

### IX.

*Kings of Judah.*

Rehoboam	17	Years.
Abijah	3	
Asa	41	
Jehosaphat	25	
Joram	8	
Ahaziah	1	
Athaliah	6	
Joash	40	
Amaziah	29	
Uzziah	52	
Jotham	16	
Ahaz	16	
Hezekiah	29	
Manasseh	55	
Amon	2	
Josiah	31	
Jehoahaz,	3 months	
Jehoiachim,	11 years	
Jehoiachin,	3 months	
Zedekiah,	11 years.	

*In*



*In the reign of Zedekiah, the kingdom of Judah was subdued by Nebuchadnezzar.*

## X.

*Kings of Assyria who oppressed Israel and Judah, were*

Pul  
Tiglath-Pileser  
Shalmaneser  
Sennacherib  
Esar-Haddon.

## XI.

*Prophets.*

Jonah  
Amos  
Hosea  
Isaiah  
Micah  
Nahum  
Habakkuk  
Zephaniah  
Joel  
Jeremiah.

*These were sent during the reigns of the kings of Judah and Israel, to warn them and the people to depart from their sins, and with promises of blessings to the faithful.*

Jeremiah—continued  
Daniel

Ezekiel

Obadiah

Haggai

Zechariah, he returned from the captivity

Malachi, the last of the prophets.

*These lived after the Jews, were carried into captivity. They comforted the people during their absence from their own land, and foretold their return; also a great deliverance by the Messiah.*

## XII.

*Kings of Babylon and Assyria, to whom the Israelites were in subjection.*

Nebuchadnezzar  
Evil-Merodach  
Laborosoarchod  
Neriglissar  
Belshazzar.

*This last king was subdued by Cyrus, king of Persia, who put an end to the Assyrian monarchy, and founded the Persian. He permitted the Jews to return to their own land, and be governed by their own law, but they were still dependent on Persia.*



---

THE  
NEW TESTAMENT  
OF OUR  
LORD AND SAVIOUR  
*JESUS CHRIST.*

---



NEW TESTAMENT

OF OUR

LORD AND SAVIOUR

JESUS CHRIST.

---

---

---

GOD has so graciously ordered, that the History of our Blessed Redeemer is written by four different persons, called Evangelists, named *Matthew*, *Mark*, *Luke*, and *John*—some of whom were eye-witnesses of the wonderful works he performed; and received his doctrines from his own mouth.

THEIR Narratives are related in so simple a style, that the meanest capacity may understand them; yet the subject of them is so sublime as to command the attention of the most cultivated minds, and furnish them with a delightful, and inexhaustible source of contemplation.

WHAT proves their authenticity is, that they all agree in their accounts of the most important particulars; and yet it evidently appears, that one is not copied from another; for each relate some circumstances which the rest have omitted, so that we must combine them in order to complete the History.

IT is thought proper to mention, that no part of these Books is omitted, except the Genealogies in *Matthew* and *Luke*.

---

---



GOD has so graciously ordered, that the  
history of our Jewish Nation is written by four  
different persons called *Exodochists*, named *Amos*,  
*Isaiah*, *Jeremiah*, and *Ezekiel*—some of whom were eye-  
witnesses of the wonderful works he performed; and received  
his command from his own mouth.

These *Exodochists* are related in to simple & plain  
that the most self-capable may understand them; yet the  
subject of them is so sublime as to command the attention  
of the most cultivated minds, and furnish them with a  
delightful and inexhaustible source of contemplation.

What renders their authority is, that they all  
agree in their accounts of the most important particulars;  
and yet in various respects, that one is not copied from  
another, but each relate some circumstances which the others  
have omitted. In this we shall examine them in order to  
compare the history.

It is improper to mention, that no part of  
the books is omitted, except the Genealogies in Genesis.

---

# THE GOSPEL

ACCORDING TO

## MATTHEW,

---

### I.

THE birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privately: but whilst he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take to thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name, Jesus: for he shall save his people from their sins.

Now all this was done, that what was spoken of the Lord by the prophet might be fulfilled, saying, Behold, a virgin shall be with child, and bring forth a son, whose name shall be called Emmanuel, which, being interpreted, is God with us. Then Joseph being raised from sleep, did as the angel of the Lord commanded him, and took unto him his wife; and knew her not, till she had brought forth her first-born son; and he called his name Jesus.

### II.

## II.

Now when Jesus was born in Bethlehem of Judah, in the days of king Herod, behold, there came wise men from the east to Jerusalem, saying, Where is he who is born king of the Jews? for we have seen his star in the east, and are come to worship him.

Herod hearing these things, was troubled, and all Jerusalem with him. And when he had gathered together all the chief priests and scribes of the people, he demanded of them where Christ should be born. And they answered him, In Bethlehem of Judea; for thus it is written by the prophet. And thou Bethlehem in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a governor, who shall rule my people Israel.

Then Herod privately calling the wise men, inquired of them diligently at what time the star appeared. And he sent them to Bethlehem, saying, Go, search diligently for the young child, and when ye have found him, bring me word, that I may come and worship him also.

After hearing the king they departed, and lo the star which they had seen in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy.

And entering into the house, they saw the child, with Mary his mother, and fell down, and worshipped him: also opening their treasures, they presented to him gifts; gold, frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the child with his mother, and flee into Egypt; and be thou there until I bring thee word: for Herod will seek the child to destroy him. Upon this he arose, and took the child, with his mother, by night, and departed into Egypt. And was there until the death of Herod: that what was spoken of the Lord, by the prophet, might be fulfilled, saying, Out of Egypt have I called my son.

Then

Then Herod, when he saw he was mocked of the wise men, was exceedingly displeased, and sent forth and slew all the male children that were in Bethlehem, and in all the borders of it, from two years old, and under, according to the time which he had diligently inquired of the wise men.

Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was a voice heard, lamentation, weeping, and great mourning; Rachel weeping for her children; and would not be comforted, because they are not. But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph, whilst in Egypt, saying, Arise, and take the child, with his mother, and go into the land of Israel; for they are dead who sought the child's life. And he arose, and came with them into the land of Israel. But when he heard that Archelaus reigned in Judea, in the room of his father Herod, he was afraid to go thither; and being warned of God by a dream, he turned aside into the parts of Galilee; and came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene.

### III.

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. This is he who was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths strait.

The same John had his raiment of camels' hair, with a leathern girdle about his loins, and his food was locusts and wild honey. Then went out to him they of Jerusalem, and Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance. And think not to say within yourselves, we have Abraham to our father: for I say unto you, God is able of these stones to raise

raise up children unto Abraham. And now, the axe is also laid to the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but will burn up the chaff with unquenchable fire.

Jesus then came from Galilee to Jordan, to be baptized of John. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answered, Suffer it to be so now: for thus it becometh us to fulfil all righteousness: then he permitted him.

And when Jesus was baptized, and went up out of the water; lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. There was also a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

#### IV.

THEN Jesus was led up by the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days, and forty nights, he was afterward hungry. And the tempter said unto him, If thou art the Son of God, command that these stones be made bread. But he answered, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him into the holy city, and setting him on a pinnacle of the temple, saith unto him, If thou art the Son of God, cast thyself down: for it is written, He will give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou shouldest strike thy foot against a stone. Jesus answered him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him into a very high mountain, and



and sheweth him all the kingdoms of the world, with the glory of them: and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then Jesus said unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. The devil then leaveth him, and behold angels came and ministered unto him.

Now when Jesus heard that John was cast into prison, he departed into Galilee, and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zebulon and Naphtali: that it might be fulfilled which was spoken by the prophet Esaias, saying, In the land of Zebulon, and in the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles: the people that sat in darkness, have seen a great light: and to them who sat in the region and shadow of death, light is sprung up.

From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand. And walking by the sea of Galilee, he saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea, (for they were fishermen) and he saith unto them, Follow me, and I will make you fishers of men. And they presently left their nets, and followed him. Going from thence, he saw two other brethren, James, the son of Zebedee, and John, his brother, in a ship, with their father Zebedee, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, also healing all manner of sickness, and disease among the people. So that his fame went throughout all Syria; and they brought to him all sick people, who were afflicted with various diseases, and griefs, and those who were possessed with the devil, with the lunatics, and such as had the palsy; and he healed them. And there followed him a great multitude of people, from Galilee, and Decapolis, also from Jerusalem, and Judea, and from beyond Jordan.

## V.

AND seeing the multitude, he went up to a mountain; where sitting down, his disciples came to him, and he opened his mouth, and taught them, saying,

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they who hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peace-makers: for they shall be called the children of God.

Blessed are they who are persecuted for righteousness sake; for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: even so persecuted they the prophets which were before you.

Ye are the salt of the earth; but if the salt hath lost its flavour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and trodden under foot of men. Ye are the light of the world. A city that is set on a hill, cannot be hid. Nor do men light a candle, and put it under a bushel: but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For I tell you certainly, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom

dom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Ye have heard that it was said in old time, Thou shalt not kill: and whoever kills shall be in danger of the judgment. But I say unto you, That whoever is angry with his brother, without cause, shall be in danger of the judgment: and whoever says unto his brother, Raca, shall be in danger of the council: but whoever shall say, Thou fool, shall be in danger of hell fire.

If thou bring thy gift to the altar, and there rememberest that thy brother hath any thing against thee, leave there thy gift before the altar, and go, first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, whilst thou art in the way with him: lest at any time the adversary should deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the utmost farthing.

Ye have heard that it was said, in old time, Thou shalt not commit adultery. But I say unto you, That whoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body be cast into hell.

It hath been said, Whoever shall put away his wife let him give her a writing of divorcement. But I say unto you, Whoever shall put away his wife save for the cause of fornication, causeth her to commit adultery, and whoever shall marry her that is divorced, committeth adultery.

Again, ye have heard that it was said in old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king: neither shalt thou swear by thy head, since thou canst not make one hair white or black. But let

your communication be, Yea, yea; Nay, nay: for what ever is more than these, cometh of evil.

Ye have heard that it was said, an eye for an eye, and a tooth for a tooth. But I say unto you, Resist not evil: but whoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and takes away thy coat, let him have thy cloak also. And whoever shall compel thee to go a mile, go with him two. Give to him who asketh of thee, and from him that would borrow of thee, turn not thou away.

Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you. That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust. If ye love them only who love you, what reward have ye? do not even the publicans the same? and, if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven, is perfect.

## VI.

TAKE heed not to bestow your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. When therefore thou bestowest thine alms, sound not a trumpet before thee, as hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. But when thou bestowest thy alms, let not thy left hand know what thy right hand doth. That thine alms may be in secret: and thy Father who seeth in secret, will himself reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men, verily, I say unto you, They have their reward. But when thou prayest, enter into thy closet, and shutting the

the door, pray to thy Father which is in secret, and thy Father who seeth in secret, shall reward thee openly. Also when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking. Be not therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye :

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us. Lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. When ye fast, be not like the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. I tell you certainly they have their reward. But thou, when thou fastest, anoint thy head, and wash thy face: that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, who seeth in secret, will reward thee openly.

Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt; and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The light of the body is the eye, if therefore thine eye be single, thy whole body will be full of light; but if thine eye be evil, thy whole body will be full of darkness; if therefore the light that is in thee be darkness, how great is that darkness.

No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other, ye cannot serve God and mammon. Therefore I say unto you, Be not careful for your life, what ye shall eat, or what ye shall drink; nor for your



body, what ye shall put on: is not the life more than meat, and the body than raiment? behold the fowls of the air; they sow not, nor do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit to his stature? and why take ye thought for raiment? consider the lilies of the field how they grow; they toil not, neither do they spin. Yet, I say unto you, That even Solomon in all his glory, was not arrayed like one of these. Now if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? take no thought therefore, saying What shall we eat? or what shall we drink? or wherewithal shall we be clothed? for after all these things the Gentiles seek, and your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take no thought therefore for the morrow: for the morrow shall take thought for the things of itself: sufficient for the day is the evil thereof.

#### VII.

JUDGE not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; when behold a beam is in thine own eye; thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto dogs, nor cast ye your pearls before swine, lest they trample them under their feet, and turning again, rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it will be opened. Or what man is there of you, whom if his son ask bread, he will give him a stone?

stone? or if he ask a fish, will give him a serpent? if then ye being evil, know how to give good gifts to your children, how much more will your Father, who is in heaven, give good things to them that ask him!

All things whatever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are that go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there are that find it.

Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: nor can a corrupt tree bring forth good fruit. Every tree which yieldeth not good fruit, is hewn down and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils; and in thy name done many wonderful works? but then I will profess to them, I never knew you: depart from me ye that work iniquity.

Whoever therefore heareth these sayings of mine, and doth them, I will liken him to a wise man which built his house upon a rock, and when the rain descended, and the floods came, and winds blew, and beat upon that house, it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doth them not, shall be likened to a foolish man, which built his house upon the sand, and when the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

And when Jesus had ended these sayings, the people

were astonished at his doctrine. For he taught them as having authority, and not as the scribes.

### VIII.

WHEN he was come down from the mountain, a great multitude followed him. And there came a leper and worshipped him, saying, Lord, if thou wilt thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean: and immediately his leprosy was cleansed. Jesus then saith to him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift which Moses commanded, for a testimony to them.

And when Jesus was entered into Capernaum, there came to him a \* centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously afflicted. And Jesus said to him, I will come and heal him. But the centurion answered, Lord, I am not worthy that thou shouldest come under my roof. Speak the word only, and my servant will be healed. For I am a man placed in authority, having foldiers under me: and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it. When Jesus heard it, he wondered, and said to them who followed, Truly I say to you, I have not found so great faith, no not in Israel. I say to you, that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom will be cast forth into darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go thy way, as thou hast believed, so be it done to thee. And his servant was healed in the same hour.

Jesus being come into Peter's house, he saw his wife's mother lying sick of a fever, and touching her hand, the fever left her: and she rose up and ministered to them. Now towards the evening, they brought to him many who were possessed with devils; and he cast out the spirits with

\* A Roman officer who commanded a hundred soldiers.

his word, and healed all that were sick; that it might be fulfilled which was spoken by the prophet Esaias, saying, \* He himself took our infirmities, and bore our sicknesses.

And when Jesus saw a great multitude about him, he commanded to depart to the other side. And a certain scribe came, and said to him, Master, I will follow thee, whithersoever thou goest. Jesus answered, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head. Another of his disciples said to him, Lord, permit me first to go and bury my father. But Jesus answered him, Follow me, and let the dead bury their dead.

And when he was entered into the ship, his disciples followed him. And, behold, there arose a great tempest in the sea, so that the ship was covered with the waves; but he was asleep. His disciples therefore came to him, and awaked him, saying, Lord save us, we perish. And he saith to them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm; but the men wondered, saying, What manner of man is this that even the winds and the sea obey him?

And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, exceeding fierce, so that none might pass by that way. And they cried out, what hast thou to do with us, Jesus, thou Son of God! art thou come hither to torment us before the time? Now far from them was a herd of many swine, feeding; and the devils besought him, saying, If thou cast us out, permit us to go away into the herd of swine. And he said unto them, Go. Accordingly when they were come out they went into the herd of swine; and the whole herd ran violently down a steep place into the sea, and perished in the waters. Then they that kept them fled, and went their ways into the city, and told every thing, with what had befallen to the possessed of the devils. And, behold, all the city came

\* Isa. 53. 4.

out to meet Jesus, and when they saw him, they besought him that he would depart from their coasts.

## IX.

And entering into the ship, he passed over and came into his own city. And behold, they brought to him one sick of the palsy, lying on a bed: and Jesus seeing their faith, said to him who was afflicted with the palsy, Son, be of good courage, thy sins are forgiven thee. Upon this certain of the scribes said within themselves, This man blasphemeth. But Jesus knowing their thoughts, said, Why think ye evil in your hearts? for which is easier, to say, Thy sins are forgiven thee? or to say, Arise and walk? But that ye may know the Son of Man hath power on earth to forgive sins; Arise, said he to the sick of the palsy, take up thy bed, and go to thine house. And he arose and went to his house. When the multitude saw this, they wondered; and glorified God, who had given such power to men.

And as Jesus departed from thence, he saw a man sitting at the receipt of custom, named Matthew; to whom he said, Follow me. And he rose up, and followed him. And it came to pass, as Jesus was sitting at meat in the house, there came many publicans and sinners, who sat down with Jesus and his disciples. Which the Pharisees seeing, they said to his disciples, Why eateth your master with publicans and sinners? And when Jesus heard it, he said to them, They that be whole need not a physician, but they that are sick. Go ye and learn what this meaneth; I will have mercy, and not sacrifice, for I came not to call the righteous, but sinners to repentance.

Then came to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples fast not? Jesus said to them, Can the children of the bride-chamber mourn whilst the bride-groom is with them? But the days will come when the bride-groom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth upon an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse. Nor do men put new wine into old bottles:



bottles : for if so, the bottles break, and the wine runneth out, and the bottles perish : but they put new wine into new bottles, and both are preserved.\*

Whilst he spoke these things unto them, there came a certain ruler and worshipped him, saying, My daughter is even now dead ; but come and lay thy hand upon her, and she shall live. Jesus rose up, and followed him, and so did his disciples. And lo, a woman who had been diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment ; for she said within herself, If I may but touch his garment I shall be healed. But Jesus turned him about, and seeing her, he said, Daughter, be of good comfort ; thy faith hath made thee whole : and the woman was healed from that hour. Now when Jesus was come into the ruler's house, and saw the musicians and the people making a noise, he said to them, Withdraw, for the maid is not dead, but sleepeth. And they derided him. But when the people were put forth, he went in, and taking the maid by the hand, she arose. And the fame of this went abroad into all that land.

Now when Jesus was departed from thence, two blind men followed him, crying and saying, Thou son of David, have mercy on us. And being come into the house, the blind men came to him ; Jesus then saith to them, Believe ye that I am able to do this ? They answered him, Yes, Lord. He then touched their eyes, saying, According to your faith, be it unto you. And their eyes were opened, but Jesus straitly charged them, saying, See that no man know it. Yet when they were departed, they spread abroad his fame in all that country.

Now these being gone, they brought to him a dumb man, possessed with a devil, and when the devil was cast out, the dumb spake. At this the multitude wondered, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils by the prince of the devils.

And Jesus went about in all the cities and villages, teaching in their synagogues, and preaching the gospel of

\* N. B. Bottles anciently \*were made with leather, and as they grew old, were apt to be unfit for use.

the kingdom, also healing every sickness, and every disease among the people. But when he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then he saith to his disciples, The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

## X.

AND when he had called unto him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and disease. Now these are the names of the twelve apostles, the first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother. Philip and Bartholomew, Thomas, and Matthew the publican; James the son of Alpheus and Lebbeus, surnamed Thaddeus, Simon the Canaanite, and Judas Iscariot, who betrayed him.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the gentiles, nor enter into any city of the Samaritans. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold nor silver, nor brags in your purses; nor scrip for your journey; neither two coats, nor shoes, nor staff, for the workman is worthy of his meat. And into whatever city or town ye may enter, enquire who in it is worthy, and there remain till ye go thence. Also when you enter into a house, salute it; and if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you; and whosoever shall not receive you, nor hear your words; when ye depart from that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. Beware of men, for they will deliver you up to the councils,  
and

and will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, as a testimony against them, and the Gentiles. But when they deliver you up, take no thought how ye shall speak, or what ye shall speak, for it shall be given you in the same hour, what ye shall speak; for it is not ye that speak, but the spirit of your Father which speaketh in you.

Now the brother will deliver up the brother to death, and a father the child: children will also rise up against their parents, and cause them to be put to death. And ye will be hated of all men for my name's sake: but he that endureth to the end shall be saved. And when they persecute you in one city, flee into another: for verily I say unto you, ye shall not have gone through the cities of Israel, till the Son of Man be come.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple to be as his master, and the servant, as his lord. If they have called the master of the house, Beelzebub, how much more shall they give that name to those of his household? Therefore fear them not: for there is nothing covered which shall not be revealed; and hid, which shall not be known. What I tell to you in darkness, that speak ye in the light: and what ye hear in the ear, that preach ye on the house tops.\*

Fear not those who kill the body, but are not able to kill the soul: rather fear him who can destroy both body and soul in hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. Even the hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

Whosoever shall confess me before men, him will I confess also before my Father, which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth. I

\* In this country, the roofs of houses were usually flat, so as to be walked on.

came not to send peace; but a sword. I am come to set a man at variance against his father; the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be those of his own house.

He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. He also who taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it.

He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he who receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward; and whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

# XI.

AND when Jesus had ended these precepts to his twelve disciples, he departed thence to teach and preach in their cities.

Now John having heard in prison of the works of Christ, he sent two of his disciples, and said to him, Art thou he that should come, or are we to look for another? Jesus answered, Go and shew John what things ye hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. And blessed is he who shall not be offended in me.

And as they departed, Jesus began to say to the multitude concerning John, What went ye into the wilderness to see? a reed shaken with the wind? But what went ye out to see? a man clothed with soft raiment? Behold, those who wear soft raiment are in king's houses.

Further, What went ye out to see? a prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. Verily I say

I say unto you, there has not risen among them that are born of women, a greater than John the Baptist: yet he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets, and the law, prophesied until John. And if ye will receive it, this is Elias who was to come. He that hath ears to hear, let him hear.

But whereunto shall I liken this generation? It is like to children sitting in the markets, who call to their fellows, saying, We have piped to you, and ye have not danced: we have mourned to you, and ye have not lamented; for John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners: but wisdom is justified of her children.

Then he began to upbraid the cities in which most of his mighty works were done, because they repented not. Woe unto thee, Chorazin; woe unto thee, Bethsaida; if the mighty works done in you had been done in Tyre and Sidon, they would have repented long since in sackcloth and ashes. But, I say unto you, it shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you. And thou, Capernaum, which art exalted to heaven, thou shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

At that time, Jesus said, I thank thee, O Father, Lord of heaven and earth, for that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me by my Father; and no one knoweth the Son but the Father; neither doth any one know the Father, but the Son, and he to whom the Son will reveal him.

Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn



learn of me, for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy, and my burthen is light.

## XII.

AT that time as Jesus was walking on the sabbath-day through the corn, his disciples being hungry began to pluck some of the ears, and to eat; which, when the Pharisees saw, they said to him, Behold thy disciples do that which is not lawful to do on the sabbath-day. He answered them, Have ye not read what David did, when he was hungry, and those who were with him; how he entered into the house of God, and did eat the shew-bread,\* which it was not lawful for him to eat, nor those who were with him, but for the priests only. Or have ye not read in the law, that the priests on the sabbath-days in the temple, profane the sabbath, and are blameless? But I say unto you, that in this place is one greater than the temple. If ye had known what this meaneth; I will have mercy and not sacrifice; ye would not have condemned the innocent. For the Son of Man is Lord even of the sabbath.

And when he was departed thence, he went into their synagogue, and behold there was a man whose hand was withered; and they asked him, saying, Is it lawful to heal on the sabbath-day? that they might accuse him. He answered them, Who is there among you, that having but one sheep, if it fall into a pit on the sabbath-day, will not lay hold of it, and lift it out? How much then is a man better than a sheep: it is lawful therefore to do good on the sabbath-days. Then he saith to the man, Stretch forth thine hand; and he stretching it forth, it was restored whole like the other.

Upon this the Pharisees went out and took counsel against him, how they might destroy him; which Jesus knowing, he withdrew from thence, and great multitudes followed him, and he healed them all. Yet he charged them that they should not make him known. That it might be fulfilled which was spoken by Isaiah the prophet, saying, Behold my servant whom I have chosen, my beloved, in whom I am well pleased: I will put my spirit

\* That which stood on the golden table, in the sanctuary.

upon him, and he shall shew judgment to the Gentiles: he shall not strive; nor cry, neither shall any one hear his voice in the streets; a bruised reed shall he not break, nor quench the smoking flax, till he brings forth judgment unto victory; and in his name shall the Gentiles trust.

Then was brought to him, one possessed with a devil, who was blind and dumb, and he healed him, insomuch that the blind and dumb both spoke and saw; at which the people were amazed, and said, Is not this the son of David;— But when the pharisees heard it, they said, this man doth not cast out devils, but by Beelzebub, the prince of devils. Jesus knowing their thoughts, said to them, Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, will not stand. If satan cast out satan, he is divided against himself; how then shall his kingdom stand? And if I, by Beelzebub, cast out devils, by whom do your children cast them out? wherefore they shall be your judges. But if I cast out devils by the spirit of God, then the kingdom of God is come unto you. How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? then he may spoil his house. He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.

Wherefore I say to you, all manner of sin and blasphemy will be forgiven unto men, but blasphemy against the Holy Ghost will not be forgiven to men. And whoever speaketh a word against the Son of Man, it shall be forgiven him; but whoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come: either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt, for a tree is known by its fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart, bringeth forth good things, and an evil man out of the evil treasure, bringeth forth evil things. Now I say to you, That every idle word which men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and pharisees said to him,  
Master

Master, we would see a sign from thee : he answered them, An evil and adulterous generation seeketh after a sign, and there will be none given to it, but the sign of the prophet Jonas : for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas ; and behold, a greater than Jonas is here. The queen of the south shall rise up in judgment with this generation, and condemn it ; for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none : then he saith, I will return into my house, whence I came forth ; and when he is come in, he findeth it empty, swept, and garnished. He then goes and taketh with him seven other spirits, more wicked than himself, and entering in, they dwell there ; so the last state of that man is worse than the first. Even so shall it also be unto this wicked generation.

Whilst he was yet speaking to the people, behold, his mother and his brethren stood without, desiring to speak with him : and one said to him, Lo, thy mother and thy brethren stand without, seeking to speak to thee. But he answered to him that told him, saying, Who is my mother ? and who are my brethren ? And stretching forth his hand towards his disciples, he said, Behold my mother and my brethren : for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

### XIII.

THE same day Jesus went out of the house, and sat by the sea-side : and great multitudes were gathered together to him, so that he went into a ship, and sat, and the whole company stood on the shore. And he spoke many things to them in parables, saying :

A sower went forth to sow ; and when he sowed, some seeds fell by the way-side : and the fowls came and devoured

youred them. Some fell upon stony places, where they had not much earth, and soon sprung up, because they had no deepness of earth; and when the sun was up, they were scorched, and for want of root withered away. Some fell among thorns, and the thorns sprung up and choaked them: but others fell into good ground, and brought forth fruit, some an hundred, some sixty, and some thirty fold. He that hath ears to hear, let him hear.

His disciples coming near, said unto him, Why speakest thou to them in parables? He answered, Because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given: for to him that hath, shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that which he seemeth to have. Therefore I speak to them in parables; because seeing, they see not, and hearing, they hear not, nor do they understand: and in them is fulfilled the prophesy of Esaias, which saith, By hearing ye shall hear, but not understand, and seeing ye shall see, and not perceive. For the heart of this people is waxed gross, and their ears are full of hearing, and they have closed their eyes, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and be converted, and I should heal them; but blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see the things which you see, and have not seen them, and to hear the things which you hear, but have not heard them.

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart: this is he who hath received seed by the way-side.

He that received the seed in stony places, is he that heareth the word, and immediately receiveth it with joy; but not having root in himself, he dureth only for a while; for when tribulation or persecution ariseth because of the word, he is presently offended.

He

He also that received seed among the thorns, is he that heareth the word; but the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

But he that received seed into the good ground, is he that heareth the word, and understandeth it; who beareth fruit, and yieldeth some an hundred fold, some sixty, and some thirty.

Another parable he put forth to them, saying, The kingdom of heaven is likened to a man who sowed good seed in his field; but whilst men slept, his enemy came and sowed tares among the wheat, and went his way; so when the blade sprung up, and brought forth fruit, then the tares appeared also. Upon this the servants of the householder came, and said to him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He answered them, an enemy hath done this. The servants then said to him, Wilt thou that we go and gather them up? to which he said, Nay, lest while ye gather up the tares, ye should root up also the wheat with them; let them both grow together until the harvest, and at the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.

He put forth another parable, saying, The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field; which is indeed the least of all seeds, but when it is grown up it is the greatest among herbs, and becometh a tree; so that the birds of the air lodge in the branches of it.

Another parable he spake to them: The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

All these things spake Jesus to the multitude in parables, and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

Then Jesus sent the multitude away, and went into the house: and his disciples came to him, saying, Declare to



us the parable of the tares in the field? He said to them, He that soweth the good seed is the Son of Man, the field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels. Therefore, as the tares are gathered together, and burnt in the fire, so shall it be in the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, with those who do iniquity; and will cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father. He who hath ears to hear, let him hear.

Again, The kingdom of heaven is like treasure hid in a field, which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

The kingdom of heaven is also like unto a merchant-man seeking goodly pearls, who having found a pearl of great price, went and sold all that he had, and bought it.

Again, The kingdom of heaven is like a net cast into the sea, which gathered fish of every kind; and when it was full they drew it to shore, and sitting down, gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels will come forth, and separate the wicked from among the just, and cast them into the furnace of fire: and there shall be wailing and gnashing of teeth.

Jesus saith to them, Have ye understood all these things? they answer him, Yea Lord. Then he said, Every scribe who is instructed unto the kingdom of heaven, is like a man that is a householder, who bringeth forth out of his treasure things new and old.

And when Jesus had finished these parables, he departed thence, and coming into his own country, he taught them in their synagogue; so that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, Joses, Simon, and Judas?

And

And his sisters, are they not all with us? Whence then hath he all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there, because of their unbelief.

## XIV.

AT that time Herod, the tetrach, heard of the fame of Jesus; and he said to his servants, This is John the baptist, he is risen from the dead; therefore mighty works shew forth themselves in him.

For Herod had laid hold on John and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the people, because they considered him as a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod. Upon which he promised, with an oath, to give her whatsoever she would ask: and she being before instructed by her mother, said, Give me here the head of John the Baptist in a charger. And the king was sorry: nevertheless, for the oath's sake, and those who sat with him at table, he commanded that it should be given her. Accordingly John was beheaded in the prison, and his head was brought in a charger and given to the damsel, who brought it to her mother. Then his disciples came, and took the body, and buried it, and went and told Jesus; who when he was informed of these things, departed thence by ship, into a desert place apart; but when the people heard of it, they followed him on foot out of the cities. And Jesus going forth, saw a great multitude, towards whom he was moved with compassion, and healed their sick.

And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves victuals: but Jesus said unto them, They need not depart, give ye them to eat. And they answered, We have here but five loaves, and two fishes. He said, Bring them hither to me.

And

And having commanded the multitude to sit down on the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to his disciples, and they to the multitude: and they all did eat, and were filled. And they took up of the fragments that remained, twelve baskets full. Now those who had eaten were about five thousand men, beside women and children.

Then Jesus constrained his disciples to get into a ship, and go before him to the other side, whilst he sent the multitude away. And when he had sent them away, he went up into a mountain, apart to pray; and as the night came on he was there alone. But the ship was now in the midst of the sea, tossed by the waves, for the wind was contrary. And in the fourth watch of the night, Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But presently Jesus spoke to them, and said, Be of good cheer, it is I, be not afraid. And Peter answered him, Lord, if it be thou, bid me come unto thee on the water. Jesus said to him, Come. Then Peter went down out of the ship, and walked on the water, to go to Jesus; but when he saw the wind boisterous, he was afraid; and beginning to sink, he cried out, Lord save me. And immediately Jesus stretched forth his hand, and took hold of him, saying to him, O thou of little faith, why didst thou doubt? And when they were come into the ship, the wind ceased. Then those who were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

And when they were passed over, they came into the land of Gennesaret; and when the men of this place had knowledge of him, they sent into all the country round about, and brought to him all that were diseased, beseeching him, that they might only touch the hem of his garment; and as many as touched were made perfectly whole.

## XV.

THEN came to Jesus scribes and pharisees which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they

they eat bread. He answered them, Why do you also transgress the commandment of God by your tradition? for God commanded, saying, Honour thy father and mother; and he that curseth father or mother, let him die the death. But ye say, Whoever shall say to his father or mother, with whatsoever thou mightest be profited by me, it is a gift, and honour not his father or mother, he shall be free. Thus ye have made the commandment of God of no effect, by your tradition.

Ye hypocrites, well did Isaiah prophesy of you, saying, This people draweth nigh to me with their mouth, and honoureth me with their lips, but their heart is far from me.— Thus in vain they worship me, teaching for doctrines the commandments of men.

Having then called the multitude, he said to them, Hear and understand: not that which goeth into the mouth defileth a man, but what cometh out of the mouth, this defileth a man. Then his disciples said to him, Knowest thou that the pharisees, at hearing this, are offended. And he answered, Every plant which my Heavenly Father hath not planted, shall be rooted up. Let them alone; they are blind leaders of the blind, and if the blind lead the blind, they will both fall into the ditch.

Peter then said unto him, Declare unto us this similitude. And Jesus answered, Are ye also yet without understanding? Do ye not understand, that whatsoever entereth in at the mouth, goeth into the belly, and is afterwards discharged into the draught; but those things which proceed out of the mouth, come forth from the heart, and they defile the man; for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to eat with hands unwashed, defileth not.

Then Jesus went from thence, and departed into the coasts of Tyre and Sidon. And behold a woman of Canaan, who came from those parts, cried to him, saying, Have mercy on me, O Lord, thou son of David! my daughter is grievously afflicted with a devil; but he answered her not a word. His disciples then came and besought him, saying, Send her away, for she crieth after us; but he said, I am  
not

not sent but unto the lost sheep of the house of Israel : upon this she drew near and worshipped him, saying, Lord, help me. He answered, and said, It is not meet to take the children's bread and cast it to dogs : she said, Truth Lord. Yet the dogs eat of the crumbs which fall from the master's table. Then Jesus said to her, O woman, great is thy faith, be it to thee even as thou desirest ; and her daughter was healed from that hour.

And Jesus departing from thence, came nigh to the sea of Galilee, and going up into a mountain, sat down there. And great multitudes came unto him, having with them the lame, blind, dumb, maimed, and many others, whom they placed at the feet of Jesus, and he healed them. So that the multitude wondered when they saw the dumb speak, the maimed to be made whole, the lame to walk, and the blind to see, and they glorified the God of Israel.

Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they have continued with me now three days, and have nothing to eat : I will not send them away fasting, lest they faint in the way. And his disciples answered, Whence should we have so much bread in the wilderness as to satisfy so great a multitude ? Jesus then said to them, How many loaves have ye ? they said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground ; and he took the seven loaves and the fishes, and giving thanks, he brake them, and gave to his disciples, and his disciples to the multitude ; who did all eat, and were filled : and they took up of the broken meat which was left, seven baskets full. Now the number of those who eat, were four thousand men, beside women and children. Then sending the multitude away, he took ship, and came into the coasts of Magdala.

## XVI.

THE pharisees with the sadducees also came, and by way of tempting him, desired that he would shew them a sign from heaven. He answered them, When it is evening, ye say, It will be fine weather, for the sky is red : and in the morning, There will be foul weather, for the sky is red and lowering. Ye know how to judge from the face of the sky,



but can ye not discern the signs of the times? a wicked and adulterous generation seeketh for a sign, and no sign shall be given to it, but the sign of the prophet Jonas: then he left them, and departed.

Now when his disciples were come to the other side, they had forgot to take bread; then Jesus said to them, Take heed and beware of the leaven of the pharisees and of the sadducees. And they reasoned among themselves, saying, It is because we have taken no bread: which when Jesus perceived, he said to them, O ye of little faith, why reason ye among yourselves, that ye have brought no bread? Do ye not yet understand, nor remember the five loaves to the five thousand, and how many baskets ye took up? Nor the seven loaves among four thousand, and how many baskets ye took up? How is it that ye do not understand, that I spoke not to you concerning bread, when I said, Beware of the leaven of the pharisees and sadducees. Then they understood that he had not spoke of the leaven of bread, but of the doctrine of the pharisees and sadducees, of which they ought to beware.

And Jesus being come into the coasts of Cesarea Philippi, he asked his disciples, Who do men say that I, the Son of Man, am? and they answered, Some say thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. Then he saith to them, But who say ye that I am? And Simon Peter answered, Thou art Christ, the Son of the living God. Jesus said to him, Blessed art thou, Simon-bar-jona, for flesh and blood hath not revealed it to thee, but my Father, who is in heaven. I also say to thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. I will give to thee the keys of the kingdom of heaven, and whatever thou shalt bind on earth, shall be bound in heaven; and whatever thou shalt loose on earth shall be loosed in heaven.

Then he charged his disciples, that they should tell no man, that he was Jesus, the Christ. And from this time Jesus began to shew his disciples, that he must go to Jerusalem, and suffer many things of the elders and chief priests, and scribes, as also be killed, and on the third day be raised

raised up. Upon this Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, satan, thou art an offence unto me; for thou favourest not the things that are of God, but those which are of men.

Then Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. For whoever will save his life, shall lose it; and he that shall lose it for my sake, shall find it. And what is a man profited, if he should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? for the Son of Man shall come in the glory of his Father, with his angels: and then he will reward every one according to his works. Verily I say unto you, There are some standing here, who shall not taste of death, till they see the Son of Man coming in his kingdom.

XVII.

AFTER six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, where he was transfigured before them; his face shone like the sun, and his raiment was white as the light. And there appeared to them Moses and Elias talking with him. Then Peter said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, one for Moses, and one for Elias. While he was speaking, behold, a bright cloud overshadowed them; and a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their faces, and feared greatly. But Jesus came and touched them, saying, Arise, and be not afraid. Then looking up, they saw no man, but Jesus only.

And as they came down from the mountain, Jesus gave them in charge, saying, Tell the vision to no one, until the Son of Man be risen again from the dead. His disciples then asked him, Why do the scribes say, that Elias must first come? Jesus answered, Elias truly shall first come, and restore all things: but I say unto you, that Elias is

come already, and they knew him not, but have done to him whatever they would, so also shall the Son of Man suffer from them. The disciples then understood that he spake to them of John the baptist.

And when they were come to the multitude, a certain man kneeled down to him, saying, Lord, have mercy on my son, who is a lunatic, and grievously vexed; for often he falls into the fire, and often into the water. And I brought him to thy disciples, but they could not cure him. Then Jesus answered, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked the devil, and he departed out of him; and the child was cured from that hour.

Upon this, the disciples came to Jesus apart, and said, Why could we not cast him out? he answered, Because of your unbelief: for verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove; yea nothing shall be impossible unto you. Yet this kind goeth not out, but by prayer and fasting.

Now while they were in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again: at which they were exceedingly sorry.

And when they were come to Capernaum, those who received tribute-money came to Peter, and said, Doth not your master pay tribute? he says, Yes; and when he was come into the house, Jesus prevented him, saying, How seemeth it to thee, Simon? of whom do the kings of the earth take tribute, or taxes? of their own children, or of strangers? Peter saith, Of strangers. Then, said Jesus, The children are free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and the first fish which shall be taken, when thou hast opened its mouth, thou shalt find a piece of money; that take, and give to them for me and thee.

#### XVIII.

At the same time the disciples came to Jesus, saying, Who is the greatest in the kingdom of heaven?

Then

Then Jesus called unto him a little child, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whoever shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoever shall receive one such little child in my name, receiveth me; but whoever shall offend one of these little ones, who believe in me, it were better for him that a mill-stone was hanged about his neck; and he was drowned in the depth of the sea.

Woe to the world because of offences: it must need be that they come; but woe to him by whom the offence cometh. But if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life lame or maimed, than having two hands, or two feet, to be cast into everlasting fire. Likewise if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Take heed that ye despise not one of these little ones: for I say unto you, that their angels in heaven always behold the face of my Father, who is in heaven. For the Son of Man is come to save that which was lost.

What think ye? If a man has an hundred sheep, and one of them is gone astray, doth he not leave the ninety and nine, and going into the mountains, seek for that which went astray? and if he find it, I say unto you, verily, he rejoiceth more for that sheep, than for the ninety and nine, which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

If thy brother trespasseth against thee, go and tell him his fault between thee and him alone: if he should hearken unto thee, thou hast gained thy brother. But if he will not hearken unto thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church, but if he will not hearken to the church, let him be to thee as an heathen and a publican.

Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. Again, I say unto you, that if two of you shall agree on earth, concerning any thing which they may ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then Peter coming to him, said, Lord, when my brother shall have sinned against me, how often shall I forgive him? till seven times. Jesus answered him, I say not unto thee, until seven times; but until seventy times seven. Therefore the kingdom of heaven is likened unto a certain king who would take account of his servants, and when he had begun to reckon, one was brought to him, who owed him ten thousand talents. But as he had not wherewith to pay, his lord commanded that he should be sold, with his wife and children, and all that he had, and thus payment to be made. The servant therefore cast himself down, and besought him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and let him go, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who owed him an hundred pence; and he laid hands on him, and held him by the throat, saying, Pay me what thou owest. And his fellow-servant, falling down at his feet, besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he should pay the debt. Now when his fellow-servants saw what was done, they were much grieved, and related to their lord all that was done by this servant. His lord then calling for him, said unto him, O thou wicked servant, I forgave thee all the debt, because thou desiredst it. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? and his lord being angry, delivered him to the executioners of justice, till he should pay all that was due to him. Thus will my heavenly Father do unto you, if ye, from your hearts, forgive not every one his brother their trespasses.



XIX.

WHEN Jesus had ended these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan; great multitudes following him, and he healed them there.

The Pharisees also came to him, and tempting him, said, Is it lawful for a man to put away his wife for what cause soever he will? and he answered them, Have ye not read, that He who made them at the beginning, made them male and female. And said, For this cause shall a man leave father and mother, and cleave to his wife; and they two shall be one flesh. Wherefore they are no more two, but one flesh: and what God hath joined together, let not man put asunder. They then say unto him, Why did Moses command to give a writing of divorcement, and put her away? he answered, Moses, because of the hardness of your hearts, permitted you to put away your wives: but from the beginning it was not so. I say unto you, Whosoever shall put away his wife, except it be for fornication, and marrieth another, committeth adultery: and he who marrieth her that is put away, doth commit adultery.

His disciples then say unto him, If the case of a man be so, as to his wife, it is not good to marry. He said, All men cannot receive this saying, but those to whom it is given. For there are some eunuchs, who were born so from their mother's womb: and there are eunuchs which have been made so by men: and some who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive this, let him receive it.

Then were brought unto him little children, that he might put his hands on them, and pray: but the disciples rebuked them. Upon which Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. So he laid his hands on them, and departed thence.

And behold one came and said to him, Good master, what good shall I do, that I may have eternal life? To whom he said, Why callest thou me good? none is good but one, that is God: but if thou wilt enter into life, keep the commandments. He said, Which of them? Jesus answered, Thou shalt do no murder. Thou shalt not com-

mit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honour thy father, and thy mother: and thou shalt love thy neighbour as thyself.

The young man said, All these things have I kept from my youth up: what lack I yet? Jesus answered, If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me. When the young man heard this saying, he went away sorrowful: for he had great possessions.

Then Jesus said to his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. Again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven. When his disciples heard this, they were exceedingly amazed, saying, Who then can be saved? Jesus looking at them, said, With men this is impossible, but with God all things are possible.

Then Peter made answer, Behold, we have forsaken all and followed thee, what shall be our reward? Jesus said to them, Truly I declare to you, that ye who have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, father, or mother, wife or children, or lands, for my name's sake, shall receive an hundred-fold, and inherit everlasting life.

But many who are first shall be last, and the last shall be first.

## XX.

THE kingdom of heaven is like to a man that is a householder, who went out early in the morning to hire labourers into his vineyard. And agreeing with these labourers for a penny a day, he sent them into his vineyard. He went out again about the third hour, and seeing others stand idle in the market-place, he said to them, Go ye also into the vineyard, and whatsoever is right, I will give you. So they went. Again he went out, about the sixth and ninth hour, and did in like manner. And about the eleventh hour, he went out, and found others standing idle, to whom he said, Why stand ye here all the day idle? They answer him,  
Because

Because no man hath hired us. He saith to them, Go ye also into the vineyard, and whatever is right ye shall receive.

Now when the evening was come, the lord of the vineyard said to his steward, Call the labourers, and give them their hire, beginning from the last to the first. And when those came, who were hired about the eleventh hour, they received each one a penny. The first also came, supposing they should have received more, but they only received each man his penny. And when they had received it, they murmured against the householder, saying, These last have wrought but one hour, and thou hast made them equal to us, who have borne the burthen and heat of the day. But he thus answered one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? take, that is thine, and go thy way, I will give to this last, even as to thee. Is it not lawful for me to do as I will with my own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

And as Jesus went up to Jerusalem he took the twelve disciples apart in the way, and said to them, Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests, and scribes; and they will condemn him to death, and also deliver him to the Gentiles, to mock, and to scourge, and crucify him: and the third day he shall rise again.

Then came to him the mother of Zebedee's children, with her sons, and worshipped him, having a certain thing to request of him. And he said to her, What wilt thou? She answered, Grant that these my two sons may sit, one on thy right hand, and the other on the left in thy kingdom. But Jesus replied, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say to him, We are able. He answered, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

When the ten heard it, they were moved with indignation against the two brethren. But Jesus calling them unto him, said, Ye know that the princes of the Gentiles exercise dominion over them; and those that are great, exercise authority upon them. It shall not be so among you: but whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant. Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Now as they departed from Jericho, a great multitude followed him. And there were two blind men sitting by the way-side, who when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David. And, the multitude rebuked them, that they should hold their peace; but they cried the more, still saying, Have mercy on us, O Lord, thou Son of David. Then Jesus stood still, and calling to them, said, What will ye that I should do to you? They say to him, Lord, that our eyes may be opened. Jesus having compassion on them, touched their eyes: and immediately their eyes received sight, and they followed him.

## XXI.

And when they drew nigh to Jerusalem, and were come to Bethphage unto the Mount of Olives, Jesus sent two of his disciples, saying to them, Go into the village over against you, and presently ye shall find an ass tied, and a colt with her; loose them and bring them to me. And if any man say ought to you, ye shall say, The Lord hath need of them; and immediately he will send them. Now this was done, that it might be fulfilled which was thus spoken by the prophet,\* Say to the daughter of Sion, Behold thy king cometh unto thee, meek, sitting upon an ass, and a colt, the foal of an ass.

And the disciples went, and did as Jesus commanded them. And brought the ass with the colt, and putting their cloaths on them, they set him thereon. And a very great

\* Zech. ix. 9.

multitude of people spread their garments in the way, others cut down branches from the trees, and strewed them. And the multitude which went before, and that followed, cried, saying, Hosannah to the Son of David: Blessed is he who cometh in the name of the Lord, Hosannah in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? The multitude said, This is Jesus the prophet of Nazareth of Galilee.

And Jesus went into the temple of God, and cast out all those who sold, and bought in the temple. He also overturned the tables of the money-changers, with the seats of those who sold doves, saying to them, It is written, my house shall be called the house of prayer, but ye have made it a den of thieves.

Then the blind and the lame came to him in the temple, and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children crying in the temple, Hosannah to the Son of David; they were much displeased, and said to him, Hearest thou what these say? Jesus answered them, Yea; have ye never read, out of the mouth of babes and sucklings thou hast perfected praise.

And having left them he went out of the city to Bethany, where he lodged. And in the morning as he returned into the city, he was hungry; and seeing a fig-tree in the way, he came to it; but found nothing thereon but leaves only; and he said to it, Let no fruit grow on thee henceforward for ever: and presently the fig-tree withered away. Which when the disciples saw, they wondered, saying, How soon is the fig-tree withered away? Jesus said, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do that which is done to the fig-tree: but also if ye say to this mountain, Be thou removed, and be thou cast into the sea; it shall be done. All things whatsoever ye shall ask in prayer, believing, ye shall receive.

And when he was come into the temple, the chief priests and elders of the people came to him as he was teaching, and said, By what authority dost thou these things? and who gave thee this authority? Jesus answered, I also will ask you one thing, which if ye tell me, I will



inform you by what authority I do these things. Whence came the baptism of John, from heaven, or of men? and they reasoned thus among themselves, If we say, from heaven, he will answer, Why did ye not then believe him? But if we say it came from men, we fear the people, for all hold John as a prophet. So they answered Jesus, We cannot tell. He said to them, Neither tell I you by what authority I do these things. But what think you of this? A certain man had two sons, and addressing himself to the first, he said, Son, go, work to-day in my vineyard. He answered, I will not: but afterwards, repenting, he went. Then speaking to the second, he said likewise. And he answered, I will go; but went not. Which of the two did the will of his father? They say to him, The first. Jesus then said to them, Verily I say to you, the publicans and the harlots go into the kingdom of God before you. For John came to you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him. Which when ye had seen, yet ye repented not afterwards, that ye might believe him.

Hear ye another parable, There was a certain holder, who planted a vineyard, and hedged it round about, he also digged a vine-press in it, and built a tower. Then letting it out to husbandmen, he went into a far country; and when the time of vintage drew near, he sent his servants to the husbandmen, to receive the fruits of it. And the husbandmen taking his servants, they beat one, and killed another, and stoned another. Again he sent other servants besides the first; and they did to them in like manner. Lastly, he sent to them his son, saying, They will reverence my son. But when the husbandmen saw him, they said among themselves, This is the heir, come let us kill him, and seize upon his inheritance. They accordingly took him, and cast him out of the vineyard, and slew him. Therefore when the Lord of the vineyard cometh, what will he do to these husbandmen?

They answered him, He will cause those wicked men miserably to perish, and will let out his vineyard to other husbandmen, who shall render him the fruits in their seasons.

Jesus

Jesus then said to them, Did ye never read in the scriptures, The stone which the builders rejected, is become the head of the corner? This is the Lord's doing, and it is marvellous in our eyes. Wherefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever falleth on this stone, shall be broken; but on whosoever it falls, it will grind him to powder.

When the chief priests and Pharisees heard his similitudes, they perceived that he spoke of them, and sought to lay hands on him, but they feared the multitude, because they took him for a prophet.

## XXII.

AND Jesus spoke to them again by parables, saying, The kingdom of heaven is like to a certain king, who made a marriage for his son, and sent forth his servants to call those who were invited to the marriage: but they would not come. Again he sent other servants, to whom he said, Tell them that are invited, Behold, I have prepared my dinner: my oxen and fatlings are killed, and all things are ready: come ye to the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise. And the rest took his servants, whom they treated spitefully, and killed them. When the king heard this, he was angry: and sending forth his armies, he destroyed those murderers, and burnt their city.

Then he said to his servants, The marriage is ready, but those who were bidden were not worthy. Go therefore into the highways, and whosoever ye shall find, invite to the marriage. Accordingly the servants went out into the highways, and gathered together all, as many as they found, both bad and good: so that the marriage feast was furnished with guests.

And when the king went in to see the guests, he saw there a man who had not on a wedding garment: to whom he saith, Friend, how camest thou in here, not having on a wedding garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping

weeping and gnashing of teeth: for many are called, but few are chosen.

Then the Pharisees went, and took counsel how they might insnare him in his discourse. They sent to him their disciples, with the Herodians, who said, Master, we know that thou art true, and teachest the way of God, in truth; neither dost thou care for any man: for thouregardest not the person of men. Tell us therefore what thinkest thou; Is it lawful to give tribute to Cæsar, or not? But Jesus perceiving their wickedness, said, Why do ye tempt me, ye hypocrites? shew me the tribute-money. And they brought to him a penny. Jesus then said to them, Whose is this image and superscription? They say to him, Cæsar's. Then he answered them, Render therefore to Cæsar, the things which are Cæsar's; and unto God, the things which are God's. When they heard this answer, they wondered, and leaving him, went away.

On the same day came to him the Sadducees, who say, There is no resurrection, and put to him this question, Master, it was said by Moses, if a man die, having no children, his brother shall marry his wife, and raise up seed unto him. Now there were with us seven brethren, the first of whom when he had married a wife, died, and having no offspring, left his wife to his brother. In like manner also the second and the third, unto the seventh; last of all the woman died. In the resurrection therefore, whose wife of the seven will she be? for they all had her. Jesus answered them, Ye err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven. And concerning the resurrection of the dead; have ye not read what was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living.

The multitude hearing this were astonished at his doctrine. But when the Pharisees heard that he had put the Sadducees to silence, they assembled together: and one of them, who was an expounder of the law, asked him a question to try him, saying, Master, which is the great com-

commandment in the law? Jesus answered him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second also is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Whilst the Pharisees were met together, Jesus asked them, as follows, What do ye think concerning Christ? Whose son is he? They answer him, the Son of David. He then said to them, How doth David in spirit call him Lord, when he thus speaks, saying, The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. If David then call him Lord, how is he his son?

And none was able to answer him a word; nor from that day durst any man question him any more.

XXIII.

THEN Jesus spoke to his disciples, and to the multitude, saying, The Scribes and Pharisees sit in the seat of Moses. All things therefore whatsoever they bid you to observe, observe and do; but do not according to their works: for they say and do not. They bind heavy burthens, and grievous to be borne, which they lay on men's shoulders, but they themselves will not move them with one of their fingers. All their works they do to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments. They also love the first places at feasts, and the chief seats in the synagogues. And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi: for one is your master even Christ, and all ye are brethren. Call no man your father on earth: for one is your Father which is in heaven. Nor be ye called masters: for one is your master, even Christ. He that is greatest among you, shall be your servant. And whosoever exalts himself, shall be abased; and he that humbleth himself shall be exalted.

But woe to you scribes and pharisees, hypocrites: ye shut up the kingdom of heaven against men; for ye neither go in yourselves, nor suffer them that are entering to

go in. Woe to you scribes and pharisees, hypocrites; for ye devour widow's houses, and for a pretence make long prayers: therefore ye shall receive the greater condemnation. Woe to you, scribes and pharisees, hypocrites; ye encompass sea and land to make one proselyte, and when he is obtained, ye make him two-fold more the child of hell than yourselves. Woe unto you, ye blind guides, that say, Whoever shall swear by the temple, it is nothing; but whoever shall swear by the gold of the temple, he is indebted. Ye fools and blind: for which is greater, the gold, or the temple which sanctifies the gold? And whoever shall swear by the altar, it is nothing; but whoever sweareth by the gift that is upon it, he is bound. Ye fools and blind: for which is greater, the gift, or the altar that sanctifieth the gift? He then that sweareth by the altar, swears by it, and all things upon it. And whoever swears by the temple, sweareth by it, and by him who dwelleth therein. He likewise that swears by heaven, sweareth by the throne of God, and by him who sits upon it.

Woe to you scribes and pharisees, hypocrites; who pay the tithe of mint, annise, and cummin, but have omitted the weightier matters of the law—judgment, mercy, and faith: these ought ye to do, and not to leave the other undone, ye blind guides, who strain at a gnat, and swallow a camel.

Woe to you scribes and pharisees, hypocrites; for ye make clean the outside of the cup and platter, but within they are full of extortion and excess. Thou blind pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also.

Woe to you scribes and pharisees, hypocrites; for ye are like unto whited sepulchres, which appear beautiful outward, but within are full of dead-men's bones, and all uncleanness. Even so ye outwardly appear righteous to men, but within are full of hypocrisy and iniquity.

Woe unto you scribes and pharisees, hypocrites; because ye build up the tombs of the prophets, and adorn the sepulchres of the righteous, saying, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets: therefore ye are witnesses to yourselves,



yourselfes, that ye are the children of those who killed the prophets. Fill ye up then the measure of your fathers:—Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!

Behold, I send unto you prophets, and wise men, and scribes; some of whom ye will kill and crucify, and some of them ye will scourge in your synagogues, and persecute them from city to city, that there may come upon you, all the righteous blood shed upon the earth; from the blood of righteous Abel, to the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation.

O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not: behold your house is left to you desolate. For I say unto you, Ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord.

## XXIV.

AND Jesus went out and departed from the temple; and when his disciples came near to shew him the buildings of it, he said to them, See ye all these? truly I say to you, Here shall not be left one stone upon another, which shall not be thrown down.

And as he sat upon the mount of Olives, the disciples came to him privately, saying, Tell us, when shall these things be, and what will be the sign of thy coming, and of the end of the world? Jesus answered them, Take heed that no man deceive you, for many will come in my name, saying, I am Christ, and will deceive many. And ye will hear of wars and rumours of wars: see that ye be not troubled, for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrow.

Then shall they deliver you up to be afflicted, and kill you: And ye shall be hated of all nations, for my name's sake.

Many

Many shall be offended, and betray one another, and hate one another. Many false prophets shall arise, and deceive many: and because iniquity shall abound, the love of many shall wax cold; but he who endureth to the end shall be saved. And this gospel of the kingdom shall be preached in all the world, for a testimony to all nations; and then shall the end come.

Therefore, when ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand.) Then let them who are in Judea, flee into the mountains: and let not him who shall be on the house-top, come down to take any thing out of his house: nor let him who is in the field, return back to take his cloaths. Woe also to the women who are with-child, and to those who give suck in these days.

Now pray ye that your flight may not be in the winter, nor on the sabbath-day: for there will be such great tribulation as hath not been from the beginning of the world to this time, nor ever shall be. And except those days should be shortened, no flesh would be saved; but for the elect sake those days shall be shortened. Then if any one shall say to you, Lo, here is Christ, or there, believe it not. For there shall arise false christs and false prophets, who shall shew great signs and wonders, insomuch, that, if it were possible, they would deceive the very elect.

See, I have told you before: therefore if they shall say unto you, Behold he is in the desert, go not forth: behold he is in the secret chambers, believe it not: for as the lightning cometh out of the east, and shineth unto the west, so shall also the coming of the Son of Man be; for wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, the sun will be darkened, and the moon will not give its light, the stars will fall from heaven, and the powers of the heavens be shaken: and then shall appear the sign of the Son of Man, in heaven; then shall all the tribes of the earth mourn: they will see the Son of Man coming in the clouds of heaven, with power and great glory. He will also send his angels with the great sound of a trumpet, and they shall gather

gather together his elect from the four winds, from one end of the heavens to the other.

Now learn a parable from the fig-tree : When its branch is yet tender, and putteth forth leaves, ye know that summer is near : so likewise ye, when ye see all these things, know that it is near, even at the doors. Verily, I say unto you, this generation shall not pass, till all these things are fulfilled : heaven and earth shall pass away, but my words shall not pass away ; yet of that day and hour, none knoweth, no not the angels of heaven, but my Father only. As in the days of Noah, so will also the coming of the Son of Man be ; for as before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark ; and knew not till the flood came, and took them all away : so will also the coming of the Son of Man be. Then, of two, who shall be in the field, one shall be taken and the other left. Of two women grinding at the mill, one shall be taken, and the other left.

Watch therefore, for ye know not at what hour your Lord cometh : but this know, that if the master of the house had known in what hour the thief would come, he would have watched, and not let his house be broken up. Therefore, be ye also ready, for in such an hour as you think not, the Son of Man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his family, to give them meat in due season ? blessed is that servant, whom his lord, when he cometh, shall find so doing : verily I say unto you, he will make him ruler over all his goods. But if the servant, being evil, shall say in his heart, my lord delayeth his coming ; and shall begin to beat his fellow-servants, and to eat and drink with the drunkards ; the lord of this servant will come in a day when he expecteth him not, and in an hour which he is not aware of, and will cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth.

## XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom ; five of whom were wise, and five were foolish.

Those

Those who were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. Now, whilst the bridegroom tarried, they all slumbered and slept: and at midnight there was a cry made, behold the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps; and the foolish said to the wise, Give us of your oil, for our lamps are gone out. But the wise answered, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And whilst they were gone to buy, the bridegroom came, and those who were ready went in with him to the marriage, and the door was shut. Afterward came the other virgins, saying, Lord, Lord, open to us: but he thus answered them, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour in which the Son of Man cometh.

The kingdom of heaven is to be compared to a man travelling into a far country, who called his servants, and delivered to them his goods: unto one he gave five talents, to another two, and to another one; to each one according to his ability, and presently took his journey. Then he that had received the five talents, went and traded with them, and made other five. And he that had received two, he also gained other two: but he that had received one, went and digged in the earth, and hid his lord's money. After a long time, the lord of those servants came and reckoned with them; and he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained besides them, five talents more. His lord said unto him, Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

He also that had received two talents, came and said, Lord thou deliveredst unto me two talents, behold, I have gained besides them, other two. His lord said to him, Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

Then

Then he which had received the one talent came, and said, Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed ; so I was afraid, and went and hid thy talent in the earth : behold here it is, thou hast what is thy own. His lord thus answered him : Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed, thou oughtest to have put my money to the exchangers ; then at my coming, I should have received my own with usury. Take therefore the talent from him, and give it to him who hath ten talents : for to every one that hath, shall be given, and he shall have abundance, but from him that hath not, shall be taken away that which he seemeth to have. Cast the unprofitable servant into darkness ; there shall be weeping and gnashing of teeth.

When the Son of Man shall come in his glory, and all the holy angels with him, he shall sit upon the throne of his glory ; and all nations shall be gathered before him, and he shall separate them one from another, as a shepherd divideth his sheep from the goats ; the sheep he shall set on his right hand, and the goats on the left. Then the king shall say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world : for I was hungry, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came to me.

Then shall the righteous answer, saying, Lord, when saw we thee hungry, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? Or when saw we thee sick or in prison, and came to thee ? The king shall answer them, Verily, I say unto you, inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.

Then he shall say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : for I was hungry, and ye gave me no meat ; thirsty, and ye gave me no drink ; I was a stranger, and  
ye



ye took me not in ; naked, and ye clothed me not ; sick and in prison, and ye visited me not. They will then answer him, saying, Lord, when saw we thee hungry or thirsty, or a stranger, or naked, sick, or in prison, and did not minister unto thee ? He will reply to them, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me : and these shall go into everlasting punishment, but the righteous into life eternal.

## XXVI.

AND when Jesus had made an end of all these sayings, he said to his disciples, Ye know, that after two days will be the feast of the passover, and the Son of Man is betrayed to be crucified.

Then the chief priests, and the scribes and elders of the people, assembled together in the hall of the high priest, who was called Caiaphas, and consulted how they might take Jesus by deceit, and kill him : but they said, Not on the feast-day, lest there should be a tumult among the people.

Now when Jesus was in Bethany, in the house of Simon the leper, there came to him a woman, having an alabaſter box of very precious ointment, which she poured on his head, as he sat at meat : but when his disciples saw it, they were displeased, saying, To what purpose is this waste ? for this ointment might have been sold for much, and the money given to the poor. When Jesus knew this, he said to them, Why trouble ye the woman ? she hath wrought a good work upon me : for ye have the poor always with you, but me ye will not have always ; in that she hath poured this ointment on my body, she did it for my burial. Verily, I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, which this woman hath done, be told as a memorial of her.

Then one of the twelve, called Judas Iscariot, went to the chief priests, and said, What will ye give me, that I may deliver him unto you ? and they agreed to give him thirty pieces of silver : and from that time he sought opportunity to betray him.

Now on the first day of the feast of unleavened bread, the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the passover ? and he said, Go into  
the

the city to such a man, and say to him, The master saith, My time is at hand; I will keep the passover at thy house, with my disciples. And the disciples did as Jesus had appointed them, and made ready the passover. Now when the evening was come, he sat down with the twelve; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. And being exceeding sorrowful, they began every one of them to say to him, Lord, is it I? to which he answered, He that dippeth his hand with me in the dish, the same shall betray me; the Son of Man indeed goeth as it is written of him: but woe to that man by whom he is betrayed; it had been better for that man if he had not been born. Then Judas, who betrayed him, said, Master, is it I? Jesus answered him, Thou hast said.

And as they were eating, Jesus took bread, and blessed it, and having broke it, gave of it to his disciples, and said, Take, eat, this is my body. He took the cup likewise, and giving thanks, gave it to them, saying, Drink ye all of it, for this is my blood, of the new testament, which is shed for many, for the remission of sins. But I say unto you, I will not henceforth drink of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, thy went out to the mount of Olives.

Then Jesus said unto them, Ye will all be offended because of me, this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad; but after I am risen, I will go before you into Galilee. Peter answered him, Though all men should be offended, because of thee, yet will I never be offended. Jesus said, Verily I say unto thee, that this night, before the cock croweth, thou wilt deny me thrice. Peter replied, Though I were to die with thee, yet will I not deny thee: so said all the disciples.

Jesus then cometh with them unto a place called Gethsemane, and sayeth to the disciples, Sit ye here, whilst I go yonder and pray. And taking with him Peter, and the two sons of Zebedee, he began to be sorrowful, and very heavy. Then he said to them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.

me. And going a little further, he fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. After this he cometh to the disciples, and finding them asleep, he saith to Peter, Could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away the second time and prayed, saying, O my Father, if this cup may not pass from me, except I drink it, thy will be done. And upon returning to them, again he found them asleep; for their eyes were heavy. And having left them, he went away again, and prayed the third time, using the same words. Then he comes to his disciples, and saith to them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going: he is at hand who doth betray me. And whilst he yet spoke, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, the same is he, hold him fast. And presently coming to Jesus, he said, Hail, master, and kissed him. Upon which Jesus said to him, Friend, for what art thou come? then the people came and laid hands on Jesus, and took him. And behold, one of those who were with Jesus, laying his hand upon his sword, drew it, and struck a servant of the high priest, and cut off his ear. Then Jesus said to him, Put up thy sword into its place: for all those who take the sword, shall perish by the sword. Thinkest thou that I cannot pray to my Father, and he would presently give me more than twelve legions of angels. But how then shall the scriptures be fulfilled, that thus it must be? at the same time Jesus said to the multitude, Are ye come out as against a thief, with swords and staves to take me? I sat daily with you teaching in the temple, and ye did not take hold of me. But all this was done that the scriptures of the prophets might be fulfilled.

Then all the disciples forsook him, and fled. And those who had laid hold on Jesus, brought him to Caiaphas the high

high priest, where the scribes and the elders were assembled. But Peter followed him far off, to the high priest's palace; and going in he sat with the servants to see the end. Now the chief priests and elders, with all the council, sought for false witness against Jesus to put him to death, but found none: yea, though many false witnesses came, they found none sufficient. At last two false witnesses came, and said, This man has declared, I am able to destroy the temple of God, and in three days to rebuild it.

Then the high priest rose, and said to him, Answerest thou nothing? what is it these witnesses against thee? but Jesus was silent. Upon which the high priest said to him, I adjure thee by the living God, that thou tell us, whether thou art the Christ the Son of God. Jesus answered, Thou hast said it: moreover I say unto you, Hereafter ye shall see the Son of Man sitting on the right-hand of power, and coming in the clouds of heaven.

Then the high priest rent his cloaths, saying, He hath spoken blasphemy: what further need have we of witnesses? lo, now ye have heard his blasphemy. What think ye? they answered, He is guilty of death. Then they spit in his face, and buffeted him, and some smote him with the palms of their hands, saying, Prophecy to us, thou Christ, who is he that smote thee?

Now Peter sat without in the court; and a damsel came to him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said to those who were there, This man also was with Jesus of Nazareth. Again he denied with an oath, saying, I know not the man. And a while after, those who stood by came and said to Peter, Surely thou art one of them; for thy speech bewrayeth thee. Then he began to curse and swear, saying, I know not the man. And immediately the cock crew. Upon this Peter remembered the words of Jesus, who said to him, Before the cock crow, thou wilt deny me thrice. And he went out, and wept bitterly.

## XXVII.

WHEN the morning was come, all the chief priests and elders of the people, took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us! see thou to that. Upon which, throwing down the pieces of silver in the temple, he departed, and went and hanged himself.

And the chief priests taking the pieces of silver, said, It is not lawful to put them into the treasury, because it is the price of blood. And when they had considered of it, they bought with them the Potter's Field, for the burial place of strangers, therefore that field is called the Field of Blood to this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, They took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the Potter's Field, as the Lord commanded me.

Now Jesus stood before the governor; who asked him, saying, Art thou the king of the Jews? to whom Jesus replied, Thou sayest it. And when he was accused by the chief priests and elders, he answered nothing. Then Pilate said to him, hearest thou not how many things they testify against thee? but he answered not a word, so that the governor wondered greatly.

Now at this feast the governor was wont to release to the people a prisoner, whom they would. And they had then a notorious prisoner, called Barabbas. Therefore being gathered together, Pilate said to them, Whom will ye that I release to you? Barabbas, or Jesus, who is called Christ? for he knew it was through envy they had delivered him up. Also when he was set down on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

And



And the chief priests and elders persuaded the multitude, that they should ask Barabbas, and destroy Jesus. Now the governor said to them, Which of the two will ye that I release to you? they said, Barabbas. Pilate then asked them, What shall I do with Jesus who is called Christ? and they all answered, Let him be crucified. Why, what evil hath he done? said the governor. But they cried out the more, saying, Let him be crucified.

When Pilate saw he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, His blood be upon us, and our children. Upon this he released Barabbas to them: and after he had scourged Jesus, he delivered him up to be crucified. The soldiers of the governor then took Jesus into the common-hall, and gathered round him the whole band of soldiers. And stripping him, they put on him a scarlet robe. Also having plaited a crown of thorns, they put it upon his head, and a reed in his right hand; then bowing the knee before him, they mocked him, saying, Hail king of the Jews. Moreover, they spit upon him, and took the reed, and smote him on the head.

And after they had thus mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they went out, they met with a man of Cyrene, named Simon: him they compelled to bear his cross. And when they were come to a place called Golgotha, that is to say, the place of a skull, they gave him vinegar to drink, mingled with gall: which, when he had tasted, he would not drink of it. They then crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture they cast lots. And sitting down they watched him there, and set over his head, his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** At the same time there were two thieves crucified with him: one on the right hand, and the other on the left.

And those who passed by, reviled him, shaking their heads, and saying, Thou who destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God come down from the cross. The chief priests also mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him now deliver him if he will have him: for he said, I am the Son of God. The thieves also who were crucified with him, reproached him with the same.

Now from the sixth hour unto the ninth, there was darkness over all the land. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani, that is to say, My God, My God, why hast thou forsaken me? some of them who stood there, when they heard that, said, This man calleth for Elias. And immediately one of them ran, and took a sponge, which he filled with vinegar, and putting it on a reed, gave him to drink; the rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in twain from the top to the bottom; the earth quaked, and the rocks were rent. The graves were opened, and many bodies of saints which slept, arose, and came out of the graves, after his resurrection, and went into the holy city, appearing to many.

Now when the centurion, and those who were with him, watching Jesus, saw the earthquake, and the things which were done, they feared greatly, saying, Truly this was the Son of God. And many women were there, beholding afar off, who had followed Jesus from Galilee, ministering unto him. Among whom was Mary Magdalene, and Mary the mother of James and Joses, as also the mother of Zebedee's children. And when it was evening, there came a rich man of Arimathea, named Joseph, who was a disciple of Jesus. He went to Pilate, and asked for the body of Jesus; and Pilate commanded it to be delivered to him.

Joseph

Joseph then taking the body, he wrapped it in a fine linen cloth, and laid it in his own new tomb, which he had hewn out in the rock : and having rolled a great stone to the door of the sepulchre, he departed. But Mary Magdalene and the other Mary, were sitting over against the sepulchre.

The next day, which followed the day of the preparation, the chief priests and pharisees came together to Pilate, saying, Sir, we remember that this deceiver said, When he was alive, after three days I will rise again. Command therefore that the sepulchre be made fast until the third day, lest his disciples come by night, and steal him away, and say to the people, He is risen from the dead : so the last error shall be worse than the first. Pilate answered them, Ye have a watch, go make it as secure as ye can. So they went and made the sepulchre fast, sealing the stone, and setting a watch.

XXVIII.

IN the end of the sabbath, as it began to dawn towards the first day of the week, Mary Magdalene, with the other Mary, came to see the sepulchre. And there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled away the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. Infomuch that for fear of him the keepers shook, and became as dead men. But the angel said to the women, Fear not ye : I know that ye seek Jesus which was crucified. He is not here : for he is risen, as he said : come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead ; and that he goeth before you into Galilee, there ye shall see him ; lo, I have told you. Upon this they departed from the sepulchre with fear and great joy, and went with haste to tell his disciples. And as they went with this message, behold, Jesus met them, saying, All hail. And they coming near, held him by the feet, and worshipped him. Then Jesus said to them, Be not afraid ; go tell my brethren that they go into Galilee, and there they shall see me.

Now when they were going, behold some of the watch

came into the city, and related to the chief priests all the things that were done. And when they were assembled, with the elders, and had taken counsel, they gave a large sum of money to the soldiers, saying to them, Do ye say, his disciples came by night, and stole him away, whilst we slept. And if this should be heard by the governor, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews to the present time.

Then the eleven disciples went into Galilee, to a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. Jesus drawing near, said to them, All power is given to me in heaven and on earth. Go therefore, teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatever I have commanded you: and lo I am with you always unto the end of the world.

---

### THE GOSPEL ACCORDING TO MARK.

THE beginning of the gospel of Jesus Christ the Son of God. As it is written in the prophets \*, Behold I send my messenger before thy face, who shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths strait.

John baptized in the wilderness, and preached the baptism of repentance, for the remission of sins. And there went out unto him all those of the land of Judea, and of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, and with a girdle of a skin about his loins; and his food was locusts and wild honey. He preached, saying, There cometh one after me mightier than I, the latchet of whose shoes I am not worthy to stoop

\* Mal. iii. 1.

down to unloose. I indeed have baptized you with water : but he shall baptize you with the holy ghost.

In those days Jesus also came from Nazareth of Galilee, and was baptized of John, in Jordan. And immediately coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

The spirit then taketh him into the wilderness ; and he was there in the wilderness, forty days, tempted of satan : he was with the wild beasts, and the angels ministered unto him. But after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand ; repent ye, and believe the gospel.

Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea, (for they were fishermen.) Jesus said to them, Come ye after me, and I will make you become fishers of men : and presently they left their nets and followed him. And when he had gone a little further from thence, he saw James, the son of Zebedee, and John his brother, who were in the ship, mending their nets : and presently calling them, they left their father Zebedee in the ship, with the hired servants, and went after him.

They came then into Capernaum, and on the sabbath-day he entered into the synagogue and taught. And they were astonished at his doctrine, for he taught them as one having authority, and not as the scribes. Now there was in their synagogue, a man with an unclean spirit, and he cried out, Let us alone, what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee, who thou art, the holy one of God : but Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him ; and they were all amazed, inasmuch that they questioned among themselves, saying, What new doctrine is this ? for he commandeth with authority, even the unclean spirits, and they obey him. And immediately



his fame spread throughout all the region round about Galilee.

And when they were come out of the synagogue, they forthwith entered into the house of Simon and Andrew, with James and John : but Simon's wife's mother lay sick of a fever, and presently they tell him of her. And he came, and taking her by the hand, lifted her up ; and immediately the fever left her, and she ministered unto them. At evening, when the sun set, they brought to him all that were diseased, and such as were possessed with devils ; even the whole city was gathered together at the door. And he healed many who were sick of divers diseases, and cast out many devils, and suffered them not to speak, because they knew him.

In the morning, rising very early, he went out, and departed into a solitary place, where he prayed. And Simon, and those who were with him, followed him ; and when they had found him, they said to him, All men seek for thee. He then said to them, Let us go into the next towns, that I may preach there also, for therefore came I forth. And he preached in their synagogues, throughout all Galilee, and cast out devils. And there came a leper to him, beseeching him, who kneeled down to him and said, If thou wilt, thou canst make me clean. Jesus being moved with compassion, put forth his hand, and touched him, saying to him, I will, be thou clean. And when he had spoken, immediately the leprosy departed from him, and he was cleansed : he then straitly charged him, and forthwith sent him away, saying to him, See that thou tell not this to any, but go, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them : but he went out, and began to publish it much, and tell the matter abroad, so that Jesus could no more openly enter into the city, but was without in desert places, and they came to him from every quarter.

## II.

SOME days after he entered into Capernaum, and it was reported that he was in the house : upon which many were gathered

gathered together, so that there was no room to receive them, not so much as about the door ; and he preached the word unto them. They also came to him, bringing one sick of the palsy, who was borne by four : and when they could not come near to him for the crowd, they uncovered the roof where he was : and having uncovered it, they let down the bed on which the sick of the palsy lay ; and when Jesus saw their faith, he said to the sick, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, who thus reasoned in their minds : Why doth this man speak blasphemies ? who can forgive sins, but God only ? And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said, Why do ye entertain such thoughts ? which is easier, to say to the sick of the palsy, Thy sins are forgiven thee ; or to say, Arise, take up thy bed and walk ? But that ye may know the Son of Man hath power on earth to forgive sins, he saith to the sick, Arise and take up thy bed, and go thy way into thine house : upon this he immediately rose, and took up his bed, and went forth before them all ; insomuch that they were all amazed, and glorified God, saying, We never saw the like.

Then he went again by the sea-side, and all the multitude coming to him, he taught them : and as he passed by, he saw Levi, the son of Alpheus, sitting at the receipt of custom, to whom he said, Follow me ; and he rose up and followed him. Now it came to pass, that as Jesus sat at meat, in his house, many publicans and sinners sat also with Jesus and his disciples ; for there were many who followed him. But the scribes and pharisees seeing him eat with publicans and sinners, they said to his disciples, How is it that he eateth and drinketh with publicans and sinners ? When Jesus heard it, he saith unto them, They who are whole, have no need of a physician, but those that are sick : I came not to call the righteous, but sinners to repentance.

Now the disciples of John, and of the pharisees, who used to fast, come and say to him, Why do the disciples of John and of the pharisees, fast, but thy disciples fast not ? Jesus answered them, Can the children of the bride-cham-

ber fast, while the bride-groom is with them? As long as they have him with them, they cannot fast: but the days will come when the bride-groom shall be taken away from them, and in those days they will fast. No man seweth a piece of new cloth upon an old garment; otherwise the new piece takes away from the old, and the rent is made worse. Neither is new wine put into old bottles, for if thus, the new wine doth burst the bottles, and the wine is spilt, the bottles also are broken: but new wine must be put into new bottles.

And it came to pass, as he went through the corn fields, on the sabbath-day, with his disciples, they began to pluck the ears of corn. Upon which the pharisees said to him, See, why do they on the sabbath-day, that which is not lawful? He answered them, Have ye not read what David did when he had need, and was hungry? those also who were with him? How he went into the house of God, in the days of Abiathar, the high priest, and eat the shew bread, (which it is not lawful for any to eat, except the priests,) and gave to them which were with him; and he said to them, The sabbath was made for man, and not man for the sabbath: therefore the Son of Man is lord also of the sabbath.

### III.

HE entered again into the synagogue, and there was a man who had a withered hand: and they watched him, whether he would heal him on the sabbath-day, that they might accuse him; and he saith to the man whose hand was withered, Stand forth: and he saith to them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they were silent. Then looking on them round about with displeasure, being sorrowful, at the hardness of their hearts, he saith to the man, Stretch forth thine hand; and he stretched it out; and his hand was restored whole as the other. Upon this the pharisees went forth, and immediately took counsel with the Herodians against him, how they might destroy him: but Jesus withdrew himself with his disciples, to the sea. And a great multitude followed him from Galilee, and from Judea, and from Jerusalem,  
and

and Idumea, and from beyond Jordan, with those about Tyre and Sidon. A great multitude, when they heard what great things he had done, came to him.

He then spoke to his disciples, that a small ship should wait upon him, because of the multitude, lest they should throng him: for he had healed many, insomuch, that as many as had distempers pressed upon him, that they might touch him. Unclean spirits also, when they saw him, fell down before him, and cried out, Thou art the Son of God; but he strictly charged them that they should not make him known.

Afterwards going up into a mountain, he calleth to him whom he would, and they came to him. And he appointed twelve, that they might be with him, and that he might send them forth to preach; as likewise to have power to heal sicknesses and cast out devils.

These were Simon, whom he named Peter, and James, the son of Zebedee, and John, the brother of James, whom he called Boanerges, that is sons of thunder, Andrew, and Philip, Bartholomew, Matthew, Thomas, and James, the son of Alpheus, Thaddeus, Simon, the Canaanite, and Judas Iscariot, who betrayed him.

They then went into a house, and the multitude came together again, so that they could not so much as eat bread.

And when his relations heard of it, they went out to lay hold on him, for they said, he is beside himself. The scribes also, who came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils he casteth out devils. He then called them to him, and said to them in parables, How can satan cast out satan? If a kingdom be divided against itself, that kingdom cannot stand; and if a house be divided against itself, that house cannot stand; and if satan rise up against himself, and is divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he first bind the strong man; then he may spoil his house.

Verily I say unto you, All sins shall be forgiven the sons of men, and blasphemies, with which they shall blaspheme; but

he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation: this he spake because they said he hath an unclean spirit.

There came then his brethren, with his mother, and standing without, sent to call him. And the multitude sitting about him, said to him, Behold, thy mother, and thy brethren without seek for thee. He answered them, Who is my mother, or my brethren? And looking upon those who were round about him, he said, Behold my mother, and my brethren: for whoever shall do the will of God, the same is my brother, and my sister, and mother.

#### IV.

AGAIN he began to teach by the sea-side; and a great multitude was gathered to him: so that he entered into a ship, and sat upon the sea, and all the people remained by the sea, on the land. And he taught them many things by similitudes, and said to them in his doctrine:

Hearken; a sower went out to sow, and as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

Some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had not depth of earth. But when the sun rose, it was scorched, and because it had not root, it withered away.

Some fell among thorns, and the thorns growing up, choked it, so that it yielded no fruit.

Other seed fell on good ground, and yielded fruit that came up and increased, bringing forth, some thirty, some sixty, and some an hundred fold.

He then said to them, He that hath ears to hear, let him hear. And when he was alone, those who were about him, with the twelve, asked him concerning the parable: and he said to them, It is given to you to know the mystery of the kingdom of God; but to them who are without, all these things are done in parables: that seeing, they may see, and not perceive, and hearing, they may hear, and not understand, lest at any time they should be converted, and their sins be forgiven them.

Then



Then he said, Know ye not this parable? how then will ye know all parables? The sower soweth the word, and these are they by the way-side, where the word is sown, who, when they have heard, satan presently comes, and taketh away the word which was sown in their hearts.

In like maner, they who receive the seed in stony ground, are they, who when they have heard the word, receive it immediately with joy, but having no root in themselves, endure but for a time; and when affliction or persecution ariseth for the word's-sake, presently they are offended.

The others, who receive the seed among thorns, are such as hear the word; and the cares of this world, the deceitfulness of riches, and the desires of other things entering in, choak the word, and it becometh unfruitful.

These are they who have received the seed in good ground; who having heard the word, receive it, and bring forth fruit, some thirty, some sixty, and some an hundred fold.

Further he said to them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick? for there is nothing hid which shall not be made manifest, nor any thing kept secret, but that it shall come abroad: if any one hath ears to hear, let him hear.

He also said to them, Take heed what you hear: with what measure ye mete, it shall be measured to you, and unto you that hear, will more be given; for to him that hath shall be given, and from him that hath not shall be taken away even that which he hath. He said further, the kingdom of God is as if a man should cast seed into the ground, and whether he sleepeth or waketh, both night and day, the seed should spring, and grow up, he knows not how: for the earth bringeth forth fruit of itself, first the blade, then the ear, after that the full corn in the ear; and when the fruit is ripe, he putteth in the sickle, because the harvest is come.

Again he said, To what shall we liken the kingdom of God? or with what parable shall we represent it? It is like a grain of mustard seed, which when sown in the earth, is the least of all seeds there; but when it is sown, it

it groweth up, and becomes the greatest of all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

With many other such parables spoke Jesus the word to them, as they were able to bear it. And he did not speak to them without a parable; but when they were alone, he expounded all things to his disciples. The same day, when the evening was come, he saith to them, Let us pass over to the other side. So when they had sent away the multitude, they took him, even as he was, into the ship; there were also other little ships with him. And there arose a great storm of wind, by which the waves beat into the ship, so that it was filled: and he was in the hinder part of the ship, asleep on a pillow. They awaken him, saying to him, Master, carest thou not that we perish? and he arose, and rebuked the wind, and said to the sea, Peace, be still; upon which the wind ceased, and there was a great calm. Then he said to them, Why are ye so fearful? how is it that ye have no faith?

And they feared greatly, saying one to another, What manner of man is this, that even the wind and the sea obey him?

#### V.

AND they came over to the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, there met him from the tombs, a man with an unclean spirit, who had his dwelling among the tombs, and no one could bind him, not even with chains, for he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broke in pieces; nor could any man tame him: he was always, night and day, on the mountains, and in the tombs, crying and cutting himself with stones; but when he saw Jesus far off, he came and worshipped him, crying with a loud voice, What have I to do with thee Jesus, thou Son of the most high God? I intreat thee, by God, that thou torment me not, (for Jesus said to him, Come out of the man thou unclean spirit,) and he asked him, what is thy name? he answered, My name is Legion, for we are many. Then he besought him much, that he would not send them away out of the country.

Now

Now there was nigh to the mountains, a great herd of swine feeding; and the devils besought him, saying, Send us into the swine, that we may enter into them, and Jesus permitted it. So the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, and were choaked in the sea; being about two thousand. Then those who fed the swine, fled, and told it in the city, and in the country. And the people went out to see what was done: and when they came to Jesus, and saw him who had been possessed with the devil, and had the legion, sitting clothed, and in his right mind, they were afraid: those also who had seen it, related to them how it befel him that was possessed with the devil, and concerning the swine; and they began to beseech him to depart out of their coasts.

And when he was come into the ship, he who had been possessed with the devil, besought him that he might be with him: howbeit, Jesus suffered him not, but said to him, Go home to thy friends, and tell them how great things the lord hath done for thee, and how he hath had compassion on thee. Accordingly he departed, and began to publish in Decapolis, what great things Jesus had done for him, at which all men wondered.

Now when Jesus was again passed over by ship to the other side, a great company gathered to him, whilst he was nigh to the sea: and one of the rulers of the synagogue, named Jairus, came also, and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death, come and lay thy hands on her, that she may be healed, and she will live. Jesus went with him, followed by a great number of people, insomuch that they pressed upon him.

And a certain woman which had been afflicted with an issue of blood twelve years, and had suffered many things from many physicians, and spent all that she had without receiving any relief, but rather became worse, when she heard of Jesus, came in the press behind, and touched his garment; for she said, If I may but touch his cloaths, I shall be made whole. And immediately the fountain of her blood

blood was dried up, and she knew in her body that she was healed of the malady. But Jesus knowing in himself, that virtue had gone out of him, turned about in the company and said, Who touched my clothes? his disciples answered him, Thou see'st the multitude thronging thee, and dost thou inquire who touched me? Jesus then looked round him to see her that had done this thing; but the woman being afraid and trembling, knowing what was done in her, came and fell down before him, and told him all the truth: Jesus said to her, Daughter, thy faith hath healed thee, go in peace, and be whole of thy distemper.

Whilst he was yet speaking, there came certain persons from the ruler of the synagogue's house, who said, Thy daughter is dead, why troublest thou the master any further? But when Jesus heard what was spoken, he said to the ruler of the synagogue, Be not afraid, only believe. And he let no man follow him, except Peter, and James, and John the brother of James; and being come to the house of the ruler of the synagogue, he saw the tumult, and those who wept and lamented greatly, and when he was entered in, he said to them, Why do ye make this noise, and weep? the damsel is not dead, but sleepeth, at which they derided him: but when he had put them all out, he taketh the father and mother of the damsel, and those that were with him, and entered into the place where the damsel lay, and taking her by the hand, he said to her, Talitha cumi, which is, (being interpreted,) Damsel, I say unto thee, arise: and immediately the damsel arose and walked, (for she was of the age of twelve years,) at which they were greatly astonished. He then charged them strictly, that they should not make it known to any, and commanded that something should be given her to eat.

## VI.

GOING from thence, he came into his own country, accompanied with his disciples; and when the sabbath-day was come, he began to teach in the synagogue: and many who heard him were astonished, saying, From whence had this man these things? and what wisdom is this which is given to him, that such mighty works are wrought by his hands?

is

is not this the carpenter, the son of Mary, the brother of James, and Joses, of Juda, and Simon? So they were offended at him; but Jesus said unto them, A prophet is not without honour except in his own country, and among his own kindred, and in his own house; and he could not do any mighty work there, save that he laid his hands on a few sick folk, and healed them. But he wondered at their unbelief, and went round about the villages teaching.

Afterwards calling to him the twelve, he began to send them forth two by two, and gave them power over unclean spirits. He also commanded them, that they should take nothing for their journey, except a staff only; not a scrip, nor bread, neither money in their purse; to be shod with sandals, and not to have two coats. He further said to them, In what place soever ye enter into a house, abide there till ye depart from that place; and whoever shall not receive you, nor hear you, when ye depart thence, shake off the dust from under your feet, for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for that city.

Accordingly they went out and preached, that men should repent. They also cast out many devils, and anointed with oil many who were sick, and healed them.

Now when king Herod heard of Jesus, (for his name was spread abroad,) he said, John the baptist is risen from the dead, therefore mighty works shew forth themselves in him. Others said, It is Elias, and others said, He is a prophet, or as one of the prophets. But when Herod heard of it, he said, It is John whom I beheaded; he is risen from the dead; for Herod had sent and taken hold of John, and confined him in prison, on account of Herodias, his brother Philip's wife, (for he had married her,) and John had said to Herod, It is not lawful for thee to have thy brother's wife. On this account Herodias was greatly displeased with him, and would have killed him, but she could not: for Herod feared John, (knowing that he was a just and holy man,) and when he heard him, did many things, hearing him gladly.

And when a convenient time was come, Herod on his birth-



birth-day made a supper to his lords, high captains, and chief estates of Galilee. And when the daughter of Herodias came in, and danced, and pleased Herod, as likewise those who sat with him, the king said to the damsel, Ask of me what thou wilt, and I will give it thee. He even sware to her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. Upon this she went out, and said to her mother, What shall I ask? and she answered, The head of John the baptist. She then came in with haste to the king, and asked, saying, I will that thou shouldest give me now the head of John the baptist in a charger. At this the king was exceedingly sorry, yet for his oath's sake, and for the sake of those who sat with him, he would not reject her. And the king immediately sent an executioner, with command, That his head should be brought. He accordingly went and beheaded him in prison, and brought his head in a charger, and gave it to the damsel, who gave it to her mother. And when his disciples heard of it, they came and took his body, and laid it in a tomb.

Now the apostles gathered themselves together unto Jesus and told him all things, both what they had done and what they had taught. And he said to them, Come ye apart into a desert place, and rest a while: for there were many coming and going, so that they had not time so much as to eat. Accordingly they departed into a desert place, by ship privately. But the people saw them departing, and many knew him, and ran thither on foot out of all cities, and were before them; thus they came together to him. And Jesus when he came out of the ship, seeing many people, was moved with compassion towards them, because they were as sheep who have no shepherd: and he began to teach them many things.

And when the day was far spent, his disciples came to him, and said, This is a desert place, and the hour now late. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat. Jesus replied to them, Give ye them to eat. And they say, Shall we go and buy

two

two hundred pennyworth of bread, and give them to eat. He then inquired of them, How many loaves have ye? go, and see. And when they knew what provision there was, they said, We have five loaves and two fishes. He then commanded them to make all sit down in companies upon the grass. And they sat down in ranks, by hundreds, and by fifties.

And when Jesus had taken the five loaves and two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before the people; the two fishes he also divided among them all. And they did all eat, and were satisfied. Besides they took up twelve baskets full of the fragments, and of the fishes. Now they who did eat of the loaves were about five thousand men.

He forthwith constrained his disciples to go into a ship, and pass over to the other side towards Bethsaida, while he should send away the people. And when he had sent them away, he departed into a mountain to pray. It being now evening, the ship was in the midst of the sea, and he alone on the land. But he saw them rowing with great difficulty (for the wind was contrary to them) and about the fourth watch of the night he cometh unto them, walking on the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it was a spirit, and cried out. For they all saw him and were troubled. He immediately spoke to them, and said, Be of good cheer, it is I, be not afraid. And he then went up into the ship, and the wind ceased: at which they were much amazed in themselves, and wondered beyond measure, for they considered not the miracle of the loaves, their heart being hardened.

Having passed over, they came into the land of Genesareth. And when they were come out of the ship, the people knew them, and ran through the whole country round about, and began to carry in beds, those who were sick, to the place where they heard that he was. And wherever he entered, into villages, cities or country, they laid the sick in the streets, and besought him that they might

might touch, if it were but the border of his garment: and as many as touched him were made whole.

## VII.

THEN came together unto him the Pharisees, and certain of the scribes which came from Jerusalem. And when they saw some of his disciples eat bread with unclean, that is, with unvashten hands, they found fault. For the Pharisees, and all the Jews, eat not except they wash their hands often; holding the tradition of the elders, when they come from the market, unless they wash, they eat not. And there are many other things, which they have received to hold, as the washing of cups, and pots, brazen vessels, and tables.

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unvashten hands? He answered them, Well has Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me: in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other like things ye do.

He further said to them, Ye fully reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother: and whoever curseth father or mother, let him die the death. But ye say, If a man saith to his father or mother, by whatsoever thou mightest be profited by me, it is corban, that is a gift, he shall be free. And ye then no more permit him to do ought for his father or mother\*. Making the word of God of no effect by your tradition, which ye have delivered: and many such like things ye do.

Now having called all the people unto him, he said to them, Harken unto me every one of you, and understand. Nothing which entereth into a man, coming from without, can defile him, but the things which come out of him are

\* Because he has dedicated his wealth to God.

those which defile the man. If any one hath ears to hear, let him hear.

And when he was entered into the house from the people, his disciples asked him concerning the parable. And he said to them, Are ye also without understanding? Do ye not perceive, that whatever entereth into man cannot defile him, because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? That which cometh out of the man defileth him. For from out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.

From thence he went into the borders of Tyre and Sidon, and entered into an house; and would have no man know it, but he could not be hid. For a certain woman, a greek, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet, and besought that he would cast forth the devil out of her daughter. Jesus said unto her, Let the children first be filled; for it is not meet to take the children's bread and to cast it unto the dogs; and she answered him, Yes, Lord; yet the dogs under the table eat of the children's crumbs. He said unto her, For this saying, go thy way; the devil is gone out of thy daughter: and when she came to her house, she found the devil gone out.

And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they brought unto him one that was deaf, and had an impediment in his speech, and besought that he would put his hand upon him: and he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; looking up to heaven, he sighed, and said unto him, Be opened. Immediately his ears were opened, and the string of his tongue was loosened, and he spake plain. He charged them that they should tell no man: but the more he charged them, so much the more they published it, and were beyond measure

sure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

## VIII.

IN those days the multitude being great, and having nothing to eat, Jesus called his disciples, and saith unto them, I have compassion on the multitude, for they have now been with me three days, and have nothing to eat. If I send them away fasting to their houses, they will faint by the way, for some of them came from far. And his disciples answered him, Whence can any one satisfy these with bread here in the wilderness? He asked them, How many loaves have ye? and they said, Seven. Then he commanded the people to sit down on the ground; and taking the seven loaves, he gave thanks, and broke them, and gave to his disciples to set before them: and they accordingly set them before the people. They had likewise a few small fishes; which he blessed, and commanded also to be set before them. Thus they did eat and were satisfied, and they took up of the fragments which were left, seven baskets. Now those who had eaten were about four thousand. And he sent them away.

And straightway he entered into a ship, with his disciples, and came into the parts of Dalmanutha. Where some Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. Upon which he sighed deeply in his spirit, and said, Why doth this generation seek for a sign? Verily, I say unto you, there shall be no sign given to this generation. Thus he left them, and entering into the ship again, he passed over to the other side.

Now the disciples had forgot to take bread, nor had they in the ship more than one loaf. And he gave them this caution, saying, Beware of the leaven of the Pharisees, and of the leaven of Herod. Therefore they thus reasoned among themselves, It is because we have no bread. And when Jesus knew it, he said to them, Why are ye thoughtful because ye have no bread? perceive ye not yet, neither understand? is your heart yet hardened? having eyes, see ye



ye not? and having ears, hear ye not? and do ye not remember? when I broke the five loaves for five thousand, how many baskets full of fragments took ye up? they answer him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? they answer, Seven. And he said to them, How is it that ye do not understand?

He cometh then to Bethsaida, and they bring a blind man unto him, beseeching him, that he would touch him. He took the blind man by the hand, and led him out of the town, and when he had put some spittle on his eyes, and laid his hands upon him, he asked him if he saw any thing. Upon which the blind man looking up, said, I see men, as trees, walking. After this he put his hands again upon his eyes, and made him look up, and he was restored, seeing every man clearly. He then sent him away to his own house, saying, Neither go into the town nor tell it to any of the town.

And Jesus went out, with his disciples, into the towns of Cesarea Philippi: and in the way, he asked his disciples, Whom do men say that I am? they answered, Some say that thou art John the baptist, others Elias, and others one of the prophets. He then asked them, But whom say ye that I am? Peter answering, said, Thou art the Christ, and he charged them that they should tell no man of him. But he now began to inform them, that the Son of Man must suffer many things, and be rejected by the elders, chief priests, and scribes; also be killed, and after three days rise again. He spoke this so openly to them, that Peter took him, and began to rebuke him. But when Jesus had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, satan: for thou favourest not the things that be of God, but the things which be of men.

And when he had called the people to him, with his disciples, he spoke to them in this manner:

Whoever will come after me, let him deny himself, and take up his cross, and follow me. For he that will save his life shall lose it; but whoever shall lose his life for my sake, and the gospel's, he shall save it. For what will it profit a man, if he should gain the whole world, and lose his

his own soul? or what shall a man give in exchange for his soul? whoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him the Son of Man will also be ashamed when he cometh in the glory of his Father, with the holy angels.

He further said to them, Verily I say to you, there are some of them that stand here, who shall not taste death, till they have seen the kingdom of God come with power.

## IX.

AFTER six days, Jesus taketh with him Peter, James, and John, and bringeth them up into a high mountain apart by themselves, and he was transfigured before them. His raiment became shining, very white like snow: so as no fuller on earth can whiten. And there appeared to them Elias and Moses, who were talking with Jesus. And Peter said to Jesus, Master it is good for us to be here; let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he knew not what to say, because they were much afraid. A cloud then overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son, hear him. And forthwith looking round about, they saw Jesus only with them. Now as they came down from the mountain, he charged them that they should tell no man what things they had seen, till after the Son of Man should be risen from the dead. And they kept the saying with themselves, questioning one with another, what the rising from the dead should mean. But they thus asked him, Why say the scribes that Elias must first come? and he answered, Elias indeed will come first, and restore all things; and as it is written of the Son of Man, He must suffer many things, and be set at nought: but I say unto you, that Elias is come, and they have done to him whatever they would, as it is written of him.

And when he returned to his disciples, he saw a great multitude about them, and the scribes disputing with them. Now the people seeing Jesus were greatly amazed, and running to him, saluted him, and he asked the Scribes what question ye with them? and one of the multitude answered, Master, I have brought to thee my son, who hath a dumb spirit.

spirit. Which; wheresoever it taketh him, tears him; and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples, that they might cast him out, and they could not. Jesus said unto him, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him to me. Accordingly they brought him to him, and when he saw Jesus, presently the spirit tore him, and he fell on the ground, and wallowed, foaming. He then asked his father, How long is it since this came unto him? and he said, From a child. And it hath often cast him into the fire, and into the water to destroy him; if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. Upon which the father of the lad cried out, and said, with tears, Lord, I believe, help thou mine unbelief.

Then Jesus seeing the people come running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him. Upon which the spirit crying out, rent him sore, and came out of him, and he was as one dead, insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up, and he arose.

Being entered into the house, his disciples asked him privately, why could we not cast him out? he answered them, This kind can come forth by nothing but by prayer and fasting. Departing thence they passed through Galilee, and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill him, and after they have killed him, he will rise the third day. But they understood not that saying, and were afraid to ask him.

He came then to Capernaum, and being in the house, he asked them, What was it that ye disputed among yourselves by the way? but they were silent; for they had disputed with each other, who should be the greatest. Upon this sitting down he called the twelve, and said unto them, If any man desire to be first, he shall be last of all, and the servant of all. He also took a child, and set him in the midst of them; and when he had taken him in his arms,

he said unto them, Whosoever shall receive one of such children in my name, receiveth me, and whosoever shall receive me, receiveth not me, but him that sent me.

John answered him, saying, Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him, because he followeth not us. Jesus said, Forbid him not; for there is no one who shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is for us. And whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it would be better for him that a millstone was hanged about his neck, and he cast into the sea. If thy hand cause thee to offend, cut it off, it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that is not to be quenched. Where their worm dieth not, and where the fire is not quenched.

If thy foot should offend thee, cut it off; it is better for thee to enter into life lame, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and where the fire is not quenched. And if thine eye cause thee to offend, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, where their worm dieth not, nor is the fire quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if it hath lost its saltiness, wherewith will you season it? have salt in yourselves, and have peace one with another.

#### X.

JESUS departed from thence and went into the coasts of Judea by the farther side of Jordan: here the people resort to him again: and, as he was wont, he began to teach them: the Pharisees also came to him, and asked him, (in a tempting manner) is it lawful for a man to put away his wife? he answered them, What did Moses command you? and they said, Moses permitted to write a bill of divorcement, and put her away. Jesus then answered, For the hardness of your heart, he wrote you this precept. But in the



the beginning of the creation, God made them male and female. For this cause shall a man leave his father and mother, and cleave unto his wife; and they two shall be one flesh; so then they are no more two, but one flesh. What therefore God hath joined together, let no man put asunder. And in the house his disciples asked him again of the same matter. And he said unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

And they brought young children to him, that he should touch them, but his disciples rebuked those that brought them. Which Jesus seeing, he was much displeased, and said to them, Suffer the little children to come to me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall not enter therein. Then taking them up in his arms, and putting his hands upon them, he blessed them.

And when he was gone forth into the way, there came one running, who kneeled to him, and said, Good master, what shall I do that I may inherit eternal life? to whom Jesus said, Why callest thou me good? none is good, but one, that is God. Thou knowest the commandments: do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother. He answered him, Master, all these things I have observed from my youth. Then Jesus looking on him, loved him, and said to him, One thing thou lackest: go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up thy cross, and follow me. At this saying he was sad, and went away grieved: for he had great possessions.

Jesus then looked round about, and said to his disciples, How hardly shall they who have riches enter into the kingdom of God! the disciples wondered at his words. But Jesus said to them again, Children, how hard is it for those who trust in riches, to enter into the kingdom of God! it is easier for a camel to go through the eye of a needle, than



for a rich man to enter into the kingdom of God. And they were greatly astonished, saying among themselves, Who then can be saved? Jesus looking on them said, With men it is impossible, but not with God: for with God all things are possible.

Then Peter began to say to him, Lo, we have left all, and have followed thee. And Jesus answered, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, father, or mother, wife, or children, or lands for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.

Now they were in the way going up to Jerusalem: and Jesus went before them, and they wondered as they followed, and were afraid: he then took the twelve again, and began to tell them what things should happen to him. We are going, said he, up to Jerusalem, where the Son of Man will be delivered to the chief priests and scribes, and they will condemn him to death, and deliver him to the Gentiles. Who will mock him, and scourge him, and spit upon him, and finally kill him; and the third day he shall rise again.

Then James and John the sons of Zebedee came to him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said to them, What is it you desire I should do for you? they answered, Grant to us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. Jesus said to them, Ye know not what ye ask; can ye drink of the cup which I drink of, and be baptized with the baptism that I am baptized with? and they answered, We can. Then Jesus said to them, Ye shall indeed drink of the cup which I drink of, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left hand, is not mine to give, but it will be given to them for whom it is prepared.

And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and said, Ye know that those who are accounted to rule

rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But it shall not be so among you, for whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And they came to Jericho, from whence as he went forth with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the way-side, begging. And when he heard that it was Jesus of Nazareth, he began to cry out, Jesus, thou son of David, have mercy on me. Many therefore rebuked him that he might be silent; but he cried out the more, Thou son of David have mercy on me. Then Jesus stood still, and commanded him to be called, and they called the blind man, saying to him, Be of good comfort, rise, he calleth thee. Upon which he rose, and casting away his garment, came to Jesus; who said to him, What wilt thou that I should unto thee? the blind man answered, Lord, that I might receive my sight. Jesus said to him, Go thy way, thy faith hath made thee whole: and he immediately received his sight, and followed Jesus in the way.

## XL

WHEN they came near to Jerusalem, to Bethphage, and Bethany, at the mount of olives, Jesus sends forth two of his disciples, saying to them, Go into the village over against you, and as soon as ye are entered into it, ye shall find a colt tied, on which never man sat, loose him and bring him. And if any man say to you, Why do ye this? say ye that the Lord hath need of him, and immediately he will send him hither. Accordingly they went their way, and found the colt tied by the door without, in a place where two ways met: and they loosed him. Then certain of them who stood there, said, What do ye, loosing the colt? and they answered even as Jesus had commanded: and they let them go.

And having brought the colt to Jesus, and cast their garments on him, he sat upon him. And many spread their garments in the way: others cut down branches from the trees, and strewed them in the way. And they who went

before, and they who followed after, cried, saying, Hosanna, blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord, Hosanna in the highest. And Jesus entered into Jerusalem, and into the temple; and when he had looked about upon all things, the evening now being come, he went out unto Bethany with the twelve.

And on the morrow departing from Bethany, he was hungry, and seeing a fig-tree far off, which had leaves, he went to it, if haply he might find any thing upon it; but when he came to it, he found nothing but leaves; for it was not a time of figs. And Jesus said, Let no man eat fruit of thee hereafter for ever, and his disciples heard it.

They come to Jerusalem, and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine. And when even was come, he went out of the city. And in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig-tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, What things soever he desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

And

And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say unto him, By what authority dost thou these things? and who gave thee this authority to do these things? and Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did he not believe him? but if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

## XII.

AND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for a wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: this was the Lord's doing, and it is marvellous in our eyes? and they sought to lay hold on him, but feared



the people : for they knew that he had spoken the parable against them : and they left him, and went their way.

And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man : for thou regardest not the person of men, but teachest the way of God in truth : is it lawful to give tribute to Cesar, or not? shall we give, or shall we not give? but he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? and they said unto him, Cesar's. And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

Then come unto him the sadducees, which say there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren : and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed : and the third likewise. And the seven had her, and left no seed : last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? for when they shall rise from the dead, they neither marry, nor are given in marriage : but are as the angels which are in heaven. And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? he is not the God of the dead, but the God of the living : ye therefore do greatly err.

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? and Jesus answered him, The first of all the commandments



mandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, master, thou hast said the truth: for there is one God; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? for David himself said by the Holy Ghost, The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son; and the common people heard him gladly.

And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

And Jesus sat over against the treasury: and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

## XIII.

AND as he went out of the temple, one of his disciples

saith unto him, Master, see what manner of stones, and what buildings are here! and Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, over against the temple, Peter and James, and John and Andrew, asked him privately, Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled? and Jesus answering them, began to say, Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled, for such things must needs be; but the end shall not be yet; for nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. But take heed to yourselves, for they shall deliver you up to councils, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations: but when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains, and let him that is on the housetop, not go down into the house, neither enter therein, to take any thing out of his house; and let him that is in the field, not turn back again for to take up his garment: but woe to them that are with child, and to them that give suck in those days! and pray ye that your flight be not in the winter; for in those days shall be affliction, such as was not  
from

from the beginning of the creation which God created, unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days: and then if any man shall say to you, Lo, here is Christ, or lo, he is there, believe him not; for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect, but take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken; and then shall they see the Son of Man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done; heaven and earth shall pass away, but my words shall not pass away.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father: take ye heed, watch and pray, for ye know not when the time is; for the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping: and what I say unto you, I say unto all, Watch.

## XIV.

AFTER two days was the feast of the passover, and of unleavened bread; and the chief priests and scribes, sought how they might take him by craft, and put him to death:

but they said, Not on the feast day, lest there be an uproar of the people.

And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaſter box of ointment of ſpikenard, very precious, and ſhe brake the box, and poured it on his head. And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made? for it might have been ſold for more than three hundred pence, and have been given to the poor; and they murmured againſt her: and Jeſus ſaid, Let her alone, why trouble ye her? ſhe hath wrought a good work on me; for ye have the poor with you always, and whenſoever ye will ye may do them good, but me ye have not always: ſhe hath done what ſhe could, ſhe is come aforehand to anoint my body to the burying. Verily I ſay unto you, Whereſoever this goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done ſhall be ſpoken of for a memorial of her.

And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them; and when they heard it they were glad, and promiſed to give him money; and he ſought how he might conveniently betray him.

And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover? and he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water; follow him, and whereſoever he ſhall go in, ſay ye to the good man of the houſe, The maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? and he will ſhew you a large upper room, furniſhed and prepared; there make ready for us. And his diſciples went forth, and came into the city, and found as he had ſaid to them; and they made ready the paſſover, and in the evening, he cometh with the twelve: and as they ſat and did eat, Jeſus ſaid, Verily I ſay unto you, One of you which eateth with me, ſhall betray me. And they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another ſaid, Is it I? and he answered and ſaid unto them, It is one of the twelve that dippeth

dippeth with me in the dish; the Son of Man indeed goeth as it is written of him, but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born.

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat, this is my body: and he took the cup, and when he had given thanks, he gave it to them, and they all drank of it; and he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

And when they had sung an hymn, they went out into the mount of Olives, and Jesus saith unto them, All ye shall be offended because of me this night, for it is written, I will smite the shepherd, and the sheep shall be scattered: but after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended yet will not I: and Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice: but he spake the more vehemently, If I should die with thee, I will not deny thee in any wise; likewise also said they all. And they came to a place which was named Gethsemane, and he saith to his disciples, Sit ye here, while I shall pray: and he taketh with him, Peter, and James, and John, and began to be fore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch: and he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him; and he said, Abba, Father, all things are possible unto thee, take away this cup from me; nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? watch ye and pray, lest ye enter into temptation; the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words; and when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh



cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough, the hour is come, behold, the Son of Man is betrayed into the hands of sinners: rise up, let us go; lo, he that betrayeth me is at hand.

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders: and he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely: and as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him.

And they laid their hands on him, and took him, and one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear: and Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled; and they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him; and he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes; and Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council, sought for witnesses against Jesus, to put him to death, and found none; for many bear false witness against him, but their witness agreed not together: and there arose certain, and bear false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands: but neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? but he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And  
Jesus

Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy, what think ye? and they all condemned him to be guilty of death: and some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth; but he denied, saying, I know not, neither understand I what thou sayest: and he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them; and he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them, for thou art a Galilean, and thy speech agreeth thereto: but he began to curse and to swear, saying, I know not this man of whom ye speak; and the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice: and when he thought thereon, he wept.

## XV.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? and he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled.

Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection,

rection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? for he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? and they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? and they cried out the more exceedingly, Crucify him.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! and they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

And they compel one Simon a Cyrenian, who passed by, coming out of the country, to bear his cross. They bring him unto the place of Golgotha, which is, being interpreted; the place of a skull: and they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, **THE KING OF THE JEWS.** And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, He was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking, said among themselves

selves with the scribes, He saved others; himself he cannot save. Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour; and at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? and some of them that stood by when they heard it, said, Behold, he calleth Elias: and one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down: and Jesus cried with a loud voice, and gave up the ghost; and the veil of the temple was rent in twain from the top to the bottom.

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph: and he bought fine linen, and took him down, and wrapped him in the linen, and laid him in the sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

#### XVI.

And when the sabbath was past, Mary Magdalene, and Mary, the mother of James, and Salome, had bought sweet spices,

spices, that they might come and anoint him ; and very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun, and they said among themselves, Who shall roll us away the stone, from the door of the sepulchre ? and when they looked, they saw that the stone was rolled away, for it was very great ; and entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment ; and they were affrighted ; and he saith unto them, Be not affrighted, ye seek Jesus of Nazareth, which was crucified : he is risen, he is not here ; behold the place where they laid him : but go your way, tell his disciples and Peter, that he goeth before you into Galilee : there shall you see him, as he said unto you. And they went out quickly, and fled from the sepulchre, for they trembled and were amazed, neither said they any thing to any man ; for they were afraid.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils ; and she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as they walked, and went into the country : and they went and told it unto the residue ; neither believed they them. Afterward, he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature : he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned : and these signs shall follow them that believe ; In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

And



And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

## THE GOSPEL ACCORDING TO LUKE.

### I.

**FORASMUCH** as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia : and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias : for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness ; and many shall rejoice at his birth. For he shall be great  
in

in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God; and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering, said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings. Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. When she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign

over

over the house of Jacob for ever ; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man ? and the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elifabeth, she hath also conceived a son in her old age : and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda ; and entered into the house of Zacharias, and saluted Elifabeth. And it came to pass, that, when Elifabeth heard the salutation of Mary, the babe leaped in her womb ; and Elifabeth was filled with the Holy Ghost : and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me ? for, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed : for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour : for he hath regarded the low estate of his handmaiden : for, behold, from henceforth all generations shall call me blessed. He that is mighty hath done to me great things ; and holy is his name ; and his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm ; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree : he hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy ; as he spake to our fathers, to Abraham, and

to his seed for ever. And Mary abode with her about three months, and returned to her own house.

Now Elifabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

It came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. His mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and he wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.

And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and

and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

## II.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto Bethlehem; (because he was of the house and lineage of David :) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

It came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God  
for



for all the things that they had heard and seen, as it was told unto them.

When eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord; and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

There was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And the coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption

demption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed, and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? and they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

## III.

Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyfania, the tetrarch of Abilene; Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness; and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one

crying in the wilderness, Prepare ye the way of the Lord, make his paths straight: every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight; and the rough ways shall be made smooth, and all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones, to raise up children unto Abraham: and now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then: he answered, and saith unto them, He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? and he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not, John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat in his garner; but the chaff he will burn with fire unquenchable: and many other things in his exhortation preached he unto the people. But Herod the retrarch, being reprov'd by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove upon him, and a voice came from heaven, which  
said,

said, Thou art my beloved Son, in thee I am well pleased.

VI.

AND Jesus being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to



preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? and he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee, and taught them on the sabbath-days. And they were astonished at his doctrine: for his word was with power.

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying,

What



What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak; for they knew that he was Christ. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee.

V.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left them speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word, I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

And he withdrew himself into the wilderness, and prayed. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and pharisees began to reason, saying, Who is this which speaketh blasphemies? who can forgive sins, but God alone? but when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

walk? but that ye may know that the Son of Man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house. And immediately he arose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their scribes and pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? and Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the pharisees; but thine eat and drink? and he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better.

VI.

And it came to pass, on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the pharisees said unto them,

Why do ye that which is not lawful to do on the sabbath days? and Jesus answering them, said, Have ye not read so much as this, What David did, when himself was an hungered, and they which were with him; how he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? and he said unto them, that the Son of Man is Lord also of the sabbath. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered; and the scribes and pharisees watched him, whether he would heal on the sabbath-day, that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst: and he arose and stood forth. Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath-days to do good, or to do evil? to save life or to destroy it? and looking round upon them all, he said unto the man, Stretch forth thy hand, and he did so; and his hand was restored whole as the other. And they were filled with madness, and communed one with another what they might do to Jesus. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (which he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coasts of Tyre and Sidon, which came to hear him, and to be healed of their diseases: and they that were vexed with unclean spirits, and they were healed. And the whole multitude sought to touch him, for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples

disciples, and said, Blessed be ye poor; for your's is the kingdom of God: blessed are ye that hunger now, for ye shall be filled; blessed are ye that weep now, for ye shall laugh; blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation: woe unto you that are full, for ye shall hunger: woe unto you that laugh now, for ye shall mourn and weep: woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you; and unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again: and as ye would that men should do to you, do ye also to them likewise: for if ye love them which love you, what thank have ye? for sinners also love those that love them: and if ye do good to them which do good to you, what thank have ye? for sinners also do even the same: and if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest; for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful: judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the



the ditch? the disciple is not above his master, but every one that is perfect shall be as his master; and why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit: for every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

#### VII.

Now when he had ended all his sayings, in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant: and when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this; for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them, and when he was now not far from the house, the centurion sent

sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof; wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still: and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak; and he delivered him to his mother. And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us, and, That God had visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about. And the disciples of John shewed him of all these things.

And John calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another? and in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers

are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee: for I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? they are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil. The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! but wisdom is justified of all her children.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him

saw

saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? and he said to the woman, Thy faith hath saved thee; go in peace.

VIII.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance. And when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it

was



was sprang up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choaked it. And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? and he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choaked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.



forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? and they being afraid, wondered, saying, one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God Most High? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? and he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed.

Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they

they were taken with great fear : and he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him : but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass, that when Jesus was returned, the people gladly received him : for they were all waiting for him.

And, behold, there came a man named Jairus, and he was a ruler of the synagogue : and he fell down at Jesus's feet, and besought him that he would come into his house : for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment : and immediately her issue of blood stanch'd. And Jesus said, Who touched me ? when all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me ? and Jesus said, Somebody hath touched me : for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort : thy faith hath made thee whole ; go in peace.

While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead ; trouble not the master. But when Jesus heard it, he answered him, saying, Fear not : believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and mother of the maiden. And all wept, and bewailed her : but he said, Weep not ; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her

by the hand, and called, saying, Maid, arise. And her spirit came again: and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done.

## IX.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where.

Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? and he desired to see him. And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit

fit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? they answering said, John the Baptist; but some say Elias; and others say, That one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And he straitly charged them and commanded them to tell no man that thing; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one

for

for Elias : not knowing what he said. While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son : hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

And it came to pass, that on the next day, when they were come down from the hill, much people met him. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son : for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out ; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out ; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you ? bring thy son hither. And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears : for the Son of Man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not : and they feared to ask him of that saying.

Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me : and whosoever shall receive me receiveth him that sent me : for he that is least among you all, the same shall be great.

And John answered and said, Master, we saw one casting out devils in thy name ; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not : for he that is not against us is for us.

And it came to pass, when the time was come that he should



should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? but he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village.

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

## X.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the Son of Peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And  
into

into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you. And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them;  
and

and to hear those things which ye hear, and have not heard them.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? and he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? and Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? and he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing

thing is needfull: and Mary hath chosen that good part, which shall not be taken away from her.

XI.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread: and forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, will he offer him a scorpion? if ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them,

them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour, wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished: then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which

come



come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness: if thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

And as he spake, a certain pharisee besought him to dine with him: and he went in, and sat down to meat. And when the pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also? but rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, pharisees, for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and pharisees, hypocrites, for ye are as graves which appear not, and the men that walk over them are not aware of them.

Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us all. And he said, Woe unto you, also, ye lawyers, for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute. That the blood of all the prophets, which were shed from the foundation of the world, may be required of this generation: from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple; verily I say unto you, It shall be required

of this generation. Woe unto you, lawyers, for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered. And as he said these things unto them, the scribes and the pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

## XII.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say to his disciples first of all, Beware ye of the leaven of the pharisees, which is hypocrisy. But there is nothing covered that shall not be revealed; neither hid, that shall not be known: therefore whatsoever ye have spoken in darknes shall be heard in the light, and that which ye have spoken in the ear, in closets, shall be proclaimed upon the house-tops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? but even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Also I say unto you, Whoever shall confess me before men, him shall the Son of Man also confess before the angels of God: but he that denieth me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of Man, it shall be forgiven him, but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? and he said unto them, Take heed

heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? and he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? so is he that layeth up treasure for himself, and is not rich towards God.

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn, and God feedeth them: how much more are ye better than the fowls? and which of you with taking thought can add to his stature one cubit? if ye then be not able to do that thing which is least, why take ye thought for the rest? consider the lilies how they grow: they toil not, they spin not, and yet I say unto you, That Solomon in all his glory, was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith? and seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind: for all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things; but rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth: for where your treasure is, there will your heart be also. Let

your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? and the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? blessed is that servant, whom his lord when he cometh shall find so doing: of a truth I say unto you, That he will make him ruler over all that he hath. But, and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men servants, and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth; and what will I, if it be already kindled? but I have a baptism to be baptized with; and how am I straitened till it be accomplished! suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two,  
and

and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is. And when ye see the south wind blow, ye say, There will be heat, and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? yea, and why even of yourselves judge ye not what is right?

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

XIII.

THERE were present at that season some that told him of the Galileans, whose blood pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish.

He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? and he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down.



And he was teaching in one of the synagogues on the sabbath; and behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, ~~do~~ these eighteen years, be loosed from this bond on the sabbath-day? and when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? it is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? it is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. And he went through the cities and villages, teaching, and journeying towards Jerusalem. Then said one unto him, Lord, are there few that be saved? and he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know ye not whence ye are, depart

depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last, which shall be first, and there are first which shall be last.

The same day there came certain of the pharisees, saying unto him, Get thee out, and depart hence, for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not: behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

XIV.

AND it came to pass, as he went into the house of one of the chief pharisees to eat bread on the sabbath-day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and pharisees, saying, Is it lawful to heal on the sabbath-day? and they held their peace; and he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? and they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee

and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee: for whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame and the blind: and thou shalt be blessed; for they cannot recompence thee: for thou shalt be recompenced at the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time, to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled; for I say unto you, that none of those men which were bidden, shall taste of my supper.

And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and

hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand? or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

Salt is good: but if the salt have lost its savour wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

XV.

THEN drew near unto him all the publicans and sinners for to hear him; and the pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? and when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found the sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? and when she hath found

it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father; but when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing; and he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out and in-  
treated



treated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

XVI.

AND he said also unto his disciples, There was a certain rich man, which had a steward: and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship; I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's, who shall give you that which is

your own? no servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it: and it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

There was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot: neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren: that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let

let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

## XVII.

THEN said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come? it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto the sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

And it came to pass, as he went to Jerusalem that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified

glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? there are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

And when he was demanded of the pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in his day. But first must he suffer many things, and be rejected of this generation.

And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in that day when the Son of Man is revealed. In that day, he which shall be on the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? and he said unto them, Where-soever.

soever the body is, thither will the eagles be gathered together.

## XVIII.

AND he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: two men went up into the temple to pray; the one a pharisee, and the other a publican. The pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

And they brought unto him also infants, that he would touch them; but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? and Jesus said unto him,



him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich.

And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! for it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? and he said, the things which are impossible with men are possible with God.

Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Jesus

Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? and he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it gave praise to God.

## XIX.

AND Jesus entered and passed through Jericho. And behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was, and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down: for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him four-fold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the son of Abraham. For the Son of Man is come to seek and to save that which was lost. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money,  
that

that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury! and he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds). For I say unto you, That unto every one which hath shall be given: and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage, and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village, over against you; in the which at your entering, ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do you loose him? thus shall ye say unto him, Because the Lord had need of him. And they that were sent, went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? and they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as they went, they

they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the king that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the pharisees from among the multitude, said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him.

## XX.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, and spake unto him, saying, Tell us by what authority doest thou these things? or who is he that gave thee this authority? and he answered and said unto them, I will also ask you one thing; and answer me: the baptism of John, was it from heaven, or of men? and they reasoned with themselves, saying, If we shall say, From heaven,

heaven, he will say, Why then believed ye him not? but and if we say, Of men; all the people will stone us; for they be persuaded that John was a prophet. And they answered, That they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.

Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? he shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: is it lawful for us to give tribute unto

César,



Cesar, or no? but he perceived their craftiness, and said unto them, Why tempt ye me? shew me a penny. Whose image and superscription hath it? they answered and said, Cesar's. And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Then came to him certain of the sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also. And they left no children, and died. Last of all the woman died also. Therefore in the resurrection, whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him. Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any question at all.

And he said unto them, How say they that Christ is David's son? and David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?

Then in the audience of all the people he said unto his disciples, Beware of the scribes, which desire to walk in long

long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widow's houses, and for a shew make long prayers: the same shall receive greater damnation.

## XXI.

AND he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? and he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake: and it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your

your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called

called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

## XXII.

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people.

Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them: and they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? and he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? and he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them; and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

But

But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined: but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief; as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, Behold, satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? and they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye



enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? when they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? when I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter,

Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? and many other things blasphemously spake they against him.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? and he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

XXIII.

And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? and he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the

chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin

to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

And there were also two other malefactors led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things. And behold there was a man named Joseph, a counsellor; and he was a good man, and a just: the same had not consented to the counsel and deed of them. He was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus; and he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also which came with him from Galilee followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

## XXIV.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre; and they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? he is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

It was Mary Magdalene, and Johanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves,



selves, and departed, wondering in himself at that which was come to pass.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them; but their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? and he said unto them, What things? and they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, That they had also seen a vision of angels, which said, That he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? and beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went: and he made as though he would have gone further; but they constrained him, saying, Abide with us: for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake,

and gave to them; and their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? and they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? behold my hands and my feet, that it is I myself. Handle me, and see: for a spirit hath not flesh and bones, as ye see me have.

And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? and they gave him a piece of a broiled fish, and of an honeycomb; and he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany: and he lifted up his hands, and blessed them: and it came to pass while he blessed them, he was parted from them, and carried up into heaven: and they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple praising and blessing God. Amen.

THE

## THE GOSPEL ACCORDING TO JOHN.

## I.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life: and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John: the same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him; and the world knew him not. He came unto his own, and his own received him not: but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me; for he was before me; and of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared him. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? and he confessed, and denied not: but confessed, I am not the Christ. And they asked him, What then? art thou Elias? and he saith, I am not. Art thou that prophet? and he answered, No. Then said they unto him, Who art thou? that we may give an answer to them

that sent us; What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the pharisees: and they asked him and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: he it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose.

These things were done in Bethabara, beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me; and I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him: and I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. Again the next day after, John stood, and two of his disciples: and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou? He saith unto them, Come and see; they came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, thou art Simon the son of Jona: thou shalt

shalt be called Cephas, which is by interpretation, a stone. The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me, <sup>Now</sup> Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael saith unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming unto him, and saith of him, Behold an Israelite indeed, in whom is no guile. Nathanael saith unto him, Whence knowest thou me? Jesus answered and saith unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and saith unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter, ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.

## II.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every



man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

And the Jews passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandize. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? but he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.

### III.

THERE was a man of the pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said

said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things? and no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

After

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

#### IV.

WHEN therefore the Lord knew how the pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well: (and it was about the sixth hour;)

hour;) there cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it, that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus answered and said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say, That in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

And

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? the woman then left her water pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did: is not this the Christ? then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into

Galilee,



Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

## V.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? the impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews therefore said unto him that was cured, It is the sabbath-day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked  
up

they him, What man is that which said unto thee, Take up thy bed, and walk? and he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterwards Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what thing soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge:

I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth: but I received not testimony from man; but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life: I receive not honour from men; but I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another should come in his own name, him will ye receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust: for had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

#### VI.

AFTER these things, Jesus went over the sea of Galilee, which is the sea of Tiberias; and a great multitude followed him, because they saw his miracles, which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples: and the passover, a feast of the Jews, was nigh.

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? and this he said to prove him;

him ; for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes : but what are they among so many ? and Jesus said, Make the men sit down. Now there was much grass in the place ; so the men sat down, in number about five thousand. And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum : and it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew : so when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship ; and they were afraid. But he saith unto them, It is I ; be not afraid. Then they willingly received him into the ship : and immediately the ship was at the land whither they went.

The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone ; (howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks : when the people therefore saw that Jesus was not there),

neither

neither his disciples; they also took shipping, and came to Capernaum, seeking for Jesus; and when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them, and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, that ye also have seen me, and believe not: all that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, That of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven: and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves: no man can come to me, except the Father which hath sent me



me draw him : and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manner in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves saying, How can this man give us his flesh to eat ? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me. This is that bread which came down from heaven ; not as your fathers did eat manna, and are dead ; he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they heard this, said, This is an hard saying, who can hear it ? when Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you ? what and if ye shall see the Son of Man ascend up where he was before ? it is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, That no man can come unto me, except it were given unto him of my Father.

From

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? he spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve.

## VII.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee.

But when his brethren were gone up, then went he also up into the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness

righteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? why go ye about to kill me? the people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumsise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day? judge not according to the appearance, but judge righteous judgment. Then said some of them of Jerusalem, Is not this he, whom they seek to kill? but, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? the Pharisees heard that the people murmured such things concerning him; and the pharisees and the chief priests sent officers to take him.

Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? what manner of saying is this? that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? in the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of

living

living water. (But this spake he of the Spirit, which they that believe on him should receive : for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee. Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was ? so there was a division among the people because of him. And some of them would have taken him ; but no man laid hands on him. Then came the officers to the chief priests and pharisees ; and they said unto them, Why have ye not brought him ? the officers answered, Never man spake like this man. Then answered them the pharisees, Are ye also deceived ? have any of the rulers or of the pharisees believed on him ? but this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth ? they answered and said unto him, Art thou also of Galilee ? search, and look : for out of Galilee ariseth no prophet. And every man went unto his own house.

## VIII.

JESUS went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him ; and he sat down, and taught them. And the scribes and pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned : but what sayest thou ? this they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on

the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? she said, No man, Lord. And Jesus said unto her, Neither do I condemn thee, go and sin no more.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? and Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then

said



said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words many believed on him.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? and if I say the truth, why do ye

not believe me? he that is of God hearéth God's words: ye therefore hear them not, because ye are not of God.

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death, Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

## IX.

AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.)

Sent.) He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged. Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? he answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? he said, I know not.

They brought to the pharisees him that aforetime was blind. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? and there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? he said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? his parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind,

blind, now I see. Then said they to him again, What did he do to thee? how opened he thine eyes? he answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? and they cast him out.

Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God? he answered and said, Who is he, Lord, that I might believe on him? and Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see might be made blind. And some of the pharisees which were with him, heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

# X.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth: and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out: and when he putteth forth his own sheep, he goeth before them, and

and the sheep follow him : for they know his voice. And a stranger will they not follow, but will flee from him : for they know not the voice of strangers. This parable spake Jesus unto them : but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers : but the sheep did not hear them. I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. I am the good shepherd. The good shepherd giveth his life for the sheep ; but he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father ; and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice : and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings, and many of them said, He hath a devil, and is mad : why hear ye him ? others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind ?

And it was at Jerusalem, the feast of the dedication, and it was winter : and Jesus walked in the temple, in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt ? if thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not. The works that I do in



my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? the Jews answered him, saying, For a good work we stone thee not: but for blasphemy: and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? if he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? if I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him. Therefore they sought again to take him: but he escaped out of their hand, and went away again beyond Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true, and many believed on him there.

## XI.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick: when Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister and Lazarus. When he had heard therefore that he was sick, he abode two days  
still

still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? if any man walk in the day, he stumbleth not because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit, Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead; and I am glad for your sakes that I was not there, to the intent ye may believe: nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believest thou this? she saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary, her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then

which were with her in the house, and comforted her, when they saw Mary that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the Spirit, and was troubled, and said, Where have ye laid him? they said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold, how he loved him. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should have not have died? Jesus therefore again groaning in himself, cometh to the grave: it was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, If thou wouldest believe, thou shouldest see the glory of God? then they took away the stone from the place where the dead was laid, and Jesus lifted up his eyes, and said, Father, I thank thee, that thou hast heard me: and I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all: nor consider that it is expedient for us that one man should die for the people, and that the whole nation

nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation also, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast; now both the chief priests and the pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

## XII.

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciple, Judas Iscariot Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? this he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth,



earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of Man must be lifted up? who is this Son of Man? then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

Nevertheless among the chief rulers also many believed on him; but because of the pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

## XIII.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done unto you? ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he

that

that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

## XIV.

LET not your heart be troubled: ye believe in God, believe

lieve also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? believest thou not that I am in the Father and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and

and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot), Lord, how is that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

## XV.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they



they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

But

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

## XVI.

THESE things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

But now I go my way to him that sent me; and none of you asketh me, Whether goest thou? but because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you.

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, because I go to the Father? they said therefore, What

is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me? verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: and, I leave the world, and go to the Father.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

## XVII.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine; and all mine are thine, and thine are mine: and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil: they are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

## XVIII.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples. And Judas also, which betrayed him, knew the place; for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? they answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? and they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear: the ser-

vant's



vant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath ; the cup which my Father hath given me, shall I not drink it ?

Then the band and the captain and officers of the Jews, took Jesus and bound him, and led him away to Annas first ; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple : that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest ; but Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples ? he saith, I am not. And the servants and officers stood there, who had made a fire of coals : for it was cold, and they warmed themselves : and Peter stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing : why askest thou me ? ask them which heard me, what I have said unto them : behold, they know what I said. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ? Jesus answered him, If I have spoken evil, bear witness of the evil : but if well, why smitest thou me ? now Annas had sent him bound unto Caiaphas the high priest.

And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples ? he denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him ? Peter then denied again : and immediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgment ; and it was early : and they themselves went not into the

the

the judgment hall, lest they should be defiled: but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? they answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? and when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

## XIX.

THEN Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the

the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! when the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cefar's friend: whosoever maketh himself a king speaketh against Cefar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King: but they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? the chief priests answered, We have no king but Cefar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but

that he said, I am King of the Jews. Pilate answered, What I have written, I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! then saith he to the disciple, Behold thy mother! and from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

And after this, Joseph of Arimathea, being a disciple of  
Jesus,

Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews preparation day; for the sepulchre was nigh at hand.

## XX.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did out-run Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? she saith unto them, Because they have taken away my Lord, and I know not where they have



laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go unto my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side; I will not believe.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me,  
thou

thou hast believed: blessed are they that have not seen, and yet have believed.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

## XXI.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children have ye any meat? they answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third

time that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? he saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? he saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did; the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

## THE ACTS OF THE APOSTLES.

## I.

THE former treatise, O Theophilus, I have made, of all that Jesus began to do and teach; until the day in which he was taken up; after he had given commandments, by the Holy Ghost, unto the apostles whom he had chosen: to whom also he shewed himself alive after he had suffered, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And being assembled with them, he commanded that they should not depart from Jerusalem, but wait for the promise of the Father, which (said he,) ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.

When they were therefore come together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? and he said to them, It is not for you to know the times or the seasons, which the Father hath put in his own power; but ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, in Jerusalem, and in all Judea, and in Samaria, and even to the uttermost parts of the earth.

When he had spoken these things whilst they beheld, he was taken up, and a cloud received him out of their sight. And as they looked stedfastly towards heaven, upon his ascension, two men stood by them in white apparel: who said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus who is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven. Then they returned to Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey. And when they were come in, they went up into an upper room, where was Peter, James, John, Andrew, Philip, and Thomas, Bartholomew, and Matthew, James, the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued, with one

accord, in prayer and supplication, with the women, and Mary the mother of Jesus, and his brethren.

In those days Peter stood up in the midst of the disciples (the number of the names together being about one hundred and twenty), and said, Men and brethren, it is expedient this Scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus; for he was numbered with us, and had obtained part of this ministry. Now he purchased a field with the reward of iniquity; and falling headlong, burst asunder in the midst, and all his bowels gushed out. And it was known to all who dwell in Jerusalem, insomuch that this field is called in their own tongue, Akeldama, that is to say, The field of Blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. It is therefore necessary, that of those men who have accompanied with us, all the time that the Lord Jesus went in and out among us; from the baptism of John to the day in which he was taken up from us, that one should be ordained to be a witness, with us, of his resurrection. And they appointed two, Joseph called Barabas, who was surnamed Justus, and Matthias. They then prayed, saying, Thou Lord, who knowest the hearts of all men, shew us which of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, to go to his place. And they gave forth their lots, and the lot fell upon Matthias, who was then numbered with the eleven apostles.

## II.

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared to them cloven tongues, like as of fire, which sat upon each of them: and they were all filled with the holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling in Jerusalem Jews, devout men,  
out



out of every nation under heaven. And when this was reported abroad, the multitude came together, and were confounded, because every man heard them speak in his own language. They were all amazed, and marvelled, saying one to another, Are not all these which speak, Galileans? how then hear we every man in our own tongue, wherein we were born? Parthians, Medes, and Elamites, and dwellers in Mesopotamia, in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers, of Rome, Jews and Proselytes, Cretes and Arabians; we hear them speak in our tongues the wonderful things of God. And they were all amazed, and in doubt, saying one to another, What meaneth this? others mocking, said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said to them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. These are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: It shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons, and your daughters shall prophesy, your young men shall see visions, and your old men dream dreams. And on my servants, and on my handmaids, I will pour out of my spirit in those days, and they shall prophesy. I will shew \* wonders in heaven above, and signs in the earth beneath: blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and eminent day of the Lord come. But all those who shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God, among you, by miracles, wonders, and signs, which God did by him in the midst of you, as ye yourselves know. Him being delivered by the determined counsel and foreknowledge of God, ye

\* These may be considered as figurative expressions, used by the prophets to represent great troubles.

have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death; because it was impossible he should be holden by it: for David says concerning him, I foresaw the Lord always before me; he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue proclaimed its joy: my flesh also shall rest in hope, because thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy by thy countenance.

Men and brethren, let me speak freely to you of the patriarch David, that he is dead and buried, and his sepulchre is with us to this day; therefore being a prophet, and knowing that God had promised him with an oath, that of his posterity, according to the flesh, he would raise up Christ to sit upon his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. This Jesus hath God raised up, whereof we are all witnesses. Being therefore exalted by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool: let all the house of Israel therefore, know assuredly, that God hath made this same Jesus whom ye have crucified, both Lord and Christ.

Now when they heard this discourse, they were pricked in their hearts; and said to Peter and the other apostles, Men and brethren, what shall we do? Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit, for the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call.

With many other words did he testify and exhort, saying, Save yourselves from this froward generation. Then they who gladly received his word, were baptized: and the

same

same day there were added to them about three thousand souls. And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles, and all that believed were together, and had all things in common. They sold their possessions and goods, and divided them to others, as every man had need. They also continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; praising God, and having favour with all the people; and the Lord added to the church daily such as should be saved.

## III.

Now Peter and John went up together into the temple, at the hour of prayer, being the ninth hour: and a certain man was carried, who had been lame from his mother's womb, whom they laid daily at the gate of the temple, called Beautiful, to ask alms of them that entered into the temple. He seeing Peter and John about to enter in, asked an alms. Peter then looking stedfastly at him, with John, said, Look on us; and he gave heed to them, expecting to receive something from their hands. But Peter said to him, Silver and gold I have none, but such as I have I give to thee; in the name of Jesus Christ of Nazareth, Rise up and walk. And taking him by the right hand, he lifted him up, and immediately his feet and ancle-bones received strength, so that leaping up, he stood, and walked, and entered with them into the temple; and all the people saw him walking and praising God: and they knew it was he who sat for alms at the beautiful gate of the temple: and they were filled with wonder and amazement at what had happened to him.

And as the lame man who was healed, held Peter and John, all the people ran together to them in the porch, which is called Solomon's, greatly wondering. And when Peter saw it, he said to the people, Ye men of Israel, why do ye wonder at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man walk. The God of Abraham, and of Isaac, and of Jacob,

Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One, and the just, and desired a murderer to be granted unto you. Ye killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea the faith which is by him, hath given him this perfect soundness, in the presence of you all. Now, brethren, I know that through ignorance ye did it, as did also your rulers: but those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ, who was before preached unto you, whom the heaven must receive, until the times of restitution of all things, of which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said to the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And every soul which will not hear this prophet, shall be destroyed from among the people. Even all the prophets from Samuel, and those that followed after, as many as have spoken have foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, In thy seed shall all the kindreds of the earth be blessed: unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

#### IV.

WHILST they were speaking to the people, the priests, with the captain of the temple, and the sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold till the next day: for it was now evening. Howbeit, many  
of

of them which heard the word, believed; and the number was about five thousand. On the following day were met together in Jerusalem, their rulers, and elders, and scribes, with Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest: and when they had set them in the midst, they asked, By what power or in what name have ye done this?

Then Peter, filled with the Holy Ghost, said to them, Ye rulers of the people, and elders of Israel: if we this day be examined concerning the good deed done to the impotent man, by what means he is made whole: be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead; even by him doth this man stand here before you whole. This is the stone set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other, for there is no other name under heaven, given among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned, ignorant men, they wondered, and took notice of them that they had been with Jesus. Seeing also the man who was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it. But that it spread no further among the people, let us strictly charge them, that they speak henceforth to no man in this name.

Having then called them, they commanded them not to speak or teach in the name of Jesus. But Peter and John answered, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard. When they had further threatened them, they let them go, finding nothing whereby they might punish them; because of the people: for all men glorified God for that which was done; for the man on whom this miracle of healing was shewed, was above forty years old.

Being



Being thus discharged they went to their own company, and reported all that the chief priests and elders had said to them; and when they heard it, they lifted up their voices with one accord to God, and said, Lord, thou art God, which hast made heaven and earth, the sea, and all that is in them; who by the mouth of thy servant David, hast said, Why did the heathen rage, and the people imagine vain things? the kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For indeed both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together against thy Holy Son Jesus, whom thou hast anointed, to do that which thy hand and thy counsel had determined. And now Lord, behold their threatenings; and grant to thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy Son Jesus.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and spake the word of God with boldness. And the multitude of them that believed, were of one heart and one soul; neither did any of them say that the things which he possessed were his own, but they had all things in common. And with great power the apostles gave witness of the resurrection of the Lord Jesus, and great grace was upon them all: nor was there any among them that wanted, for as many as were possessed of lands or houses sold them, and brought the prices of the things which were sold, and laid them down at the apostle's feet: and distribution was made to every one according as he had need.

Thus Joses, who by the apostles was surnamed Barnabas, (which signifies the son of consolation,) a Levite of the country of Cyprus, sold the land which he had, and brought the money, and laid it at the apostles' feet. (V.) But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price; his wife also knowing it: and brought a certain part, and laid it at the apostle's feet. Then Peter said, Ananias, why hath Satan filled

filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men but unto God. Ananias hearing these words, fell down, and gave up the Ghost: and great fear came upon all them who heard of these things. And the young men arose, wound him up, and carried him out and buried him. About three hours after, when his wife came in, not knowing what was done, Peter said to her, Tell me, did ye sell the land for so much? and ye said, Yea, for so much. Then Peter said to her, How is it that ye have agreed together to tempt the spirit of the Lord? behold, the feet of them who have buried thy husband are at the door, and shall carry thee out: immediately she fell down at his feet, and expired; and the young men came in, and finding her dead, they carried her forth, and buried her by her husband. Now great fear came upon all the church, and upon as many as heard of these things.

And many signs and wonders were wrought among the people, by the hands of the apostles: and they were all with one accord in Solomon's porch; and of the rest, no man dared to join himself to them, but the people magnified them. And believers were added to the Lord, multitudes both of men and women; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter, passing by, might overshadow some of them. There came also a multitude out of the cities round about, to Jerusalem, bringing sick people, and those who were vexed with unclean spirits: and they were all healed.

Then the high priest rose up, and all that were with him, (which is the sect of the sadducees,) being filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord opened the prison doors by night, and brought them forth, saying to them, Go stand and speak in the temple to the people, all the words of this life. When they heard this, they entered into the temple early in the morning, and taught. But the high priest came, and they who were with him

him, and calling the council together, with all the senate of the Israelites, they sent to the prison to have them brought: but when the officers came and found them not in the prison, they returned, and said, The prison we found shut with all safety, and the keepers standing without before the doors, but having opened it, we found no man within. Now when the high priest, and the captain of the temple, with the chief priests, heard this, they doubted of them, to what this would grow. Then one came and informed them, saying, The men whom ye put in prison are standing in the temple, teaching the people. Then the captain, with the officers, went and brought them without violence, (for they feared the people, lest they should be stoned.) And when they were brought and set before the council, the high priest spoke to them, saying, Did not we strictly command you not to teach in this name? and behold, ye have filled Jerusalem with your doctrine, and would bring the blood of this man upon us.

Then Peter and the other apostles answered, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour; to give repentance to Israel, and forgiveness of sins: we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him.

When they heard these words, they were cut to the heart, and took counsel to slay them: but there stood up in the council a certain pharisee named Gamaliel, a doctor of the law, had in reputation among all the people; who having commanded that they should put forth the apostles for a little while, he said to the assembly, Ye men of Israel, take heed to yourselves, what ye intend to do, as concerning these men: for before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain, and as many as obeyed him were scattered, and brought to nought. After this man rose up Judas of Galilee, in the time of the taxing, and drew away many people after him: he also perished, and all, as many as followed him, were dispersed. Now I say to you, refrain from these men, and let them alone

alone, for if this counsel, or this work be of men, it will come to nothing; but if it be of God, ye cannot overthrow it; lest at any time ye be found even to fight against God.

And they agreed with him; and having called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach, and to preach Jesus Christ.

## VI.

In those days, when the number of the disciples was increased, there arose a murmuring of the Greeks against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples to them, and said, It is not fit that we should leave the word of God, and serve tables. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Spirit, and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

This saying pleased the whole assembly, and they chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch, whom they presented before the apostles: and when they had prayed, they laid their hands on them. Now the word of God increased, and the number of the disciples was greatly multiplied in Jerusalem; a great company of the priests were also obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, Cyrenians, and Alexandrians, with those of Cilicia, and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. But they suborned men, who said, We have heard him speak blasphemous words against Moses, and against God. Thus they stirred up the people, with the elders and the scribes;

scribes; and coming upon him, they seized him, and brought him to the council, where they produced false witnesses, which said, This man ceaseth not to speak blasphemous words, against this holy place and the law. For we have heard him say, That this Jesus of Nazareth shall destroy this place, and change the customs which Moses delivered to us.

And all who sat in the council looking stedfastly on him, saw his face as if it were the face of an angel.

## VII.

THEN the high priest said, Are these things so? and Stephen said, Men, brethren, and fathers, hearken to me; the God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said to him, Go out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then he went out of the land of the Chaldeans, and dwelt in Charran: from thence when his father was dead, God removed him into this country wherein ye now dwell; but he gave him no inheritance in it, not so much as to set his foot on; yet he promised, that he would give it to him for a possession, and to his posterity after him, though as yet he had no child. God said further to him, That his posterity should sojourn in a strange land, where they should be brought into bondage, and be evil intreated four hundred years. But I will judge the nation to whom they shall be in bondage, said the Lords: and after that they shall come forth and serve me in this place.

He gave him also the covenant of circumcision, and Abraham begat Isaac, and circumcised him on the eighth day; and Isaac begat Jacob, and Jacob, the twelve patriarchs. And the patriarchs moved with envy, sold Joseph to be carried into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt: who made him governor over Egypt, and all his house. Now there came a famine over all the land of Egypt and Canaan, and great affliction, and our fathers found no sustenance. But Jacob hearing there



was corn in Egypt, first sent our fathers thither, and at the second time of their going, Joseph was made known to his brethren, Joseph's kindred were also made known unto Pharaoh. Then Joseph sent and called his father Jacob to him, with all his kindred, seventy-five persons. So Jacob went down into Egypt, where he died, as also our fathers, and were carried over to Sichem, and laid in the sepulchre, which Abraham bought for a sum of money of the sons of Emmor the father of Sichem.

But when the time of the promise drew nigh, which God had sworn to Abraham, the people increased and multiplied in Egypt, till another king arose, who knew not Joseph. He dealt subtilly with our kindred, and evilly treated our fathers, and even cast out their young children, to the end they might not live: in which time Moses was born, who was exceedingly fair; he was nourished in his father's house three months; and when he was cast out Pharaoh's daughter took him up, and nourished him as her own son.

Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong he defended him, and avenged him that was oppressed, and smote the Egyptian. He supposed his brethren would have understood, that God by his hand would deliver them, but they understood not: the next day he shewed himself to some as they were contending, and would have reconciled them, saying, Ye are brethren, why do ye wrong one to another? but he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us? wilt thou kill me as thou didst the Egyptian yesterday? when Moses heard this he fled, and was a stranger in the land of Madian forty years, where he had two sons.

And when forty years were expired, there appeared to him, in the wilderness of mount Sina, an angel of the Lord, in a flame of fire in a bush. When Moses saw this he wondered at the sight, and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God

God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold: then the Lord said to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen the affliction of my people which is in Egypt, and have heard their groaning, and am come down to deliver them, and now I will send thee into Egypt.

This Moses whom they refused, saying, Who made thee a ruler and a judge? him did God send to be a ruler and deliverer under direction of the angel, who appeared to him in the bush. He brought them out, after he had shewed wonders and signs in the land of Egypt, in the red sea, and in the wilderness forty years. This is that Moses who said to the Israelites, A prophet shall the Lord your God raise up unto you of your brethren, like to me, him shall ye hear. This is he who was in the church in the wilderness, with the angel who spake to him in mount Sina, and with our fathers, who received the lively oracles to give to us, whom our fathers would not obey, but they rejected him, and in their hearts turned back again into Egypt, saying to Aaron, Make us gods to go before us; for as for this Moses, who brought us out of the land of Egypt, we know not what is become of him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the work of their own hands.

Then God turned from them, and gave them up to worship the host of heaven, as it is written in the book of the Prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices for forty years in the wilderness? yea, ye took up the tabernacle of Moloch, and the star of your God Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of witness in the wilderness, as was appointed by God, speaking unto Moses, That he should make it according to the fashion he had seen: which also our fathers, that came after, brought in with Joshua into the land possessed by the Gentiles, whom God drave out before the fall of our fathers, until the days of David, who found favour with God, and desired to find a  
tabernacle

tabernacle for the God of Jacob. But Solomon built him a house. Howbeit the Most High dwelleth not in temples made with hands, as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build for me, saith the Lord? or what is the place of my rest? hath not my hands made all these things? ye stiffnecked and uncircumcised in heart and ears, ye always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? they have slain them who shewed before the coming of the just one, of whom ye have now been the betrayers and murderers: ye who received the law by the disposition of angels, but have not kept it.

When they heard these things, they were cut to the heart, and gnashed on him with their teeth. But he, being filled with the Holy Spirit, looked up stedfastly to heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and having dragged him out of the city, they stoned him; and the witnesses laid down their clothes at the feet of a young man, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice and said, Lord, lay not this sin to their charge: and when he had said this he fell asleep.

## VIII.

Now Saul was consenting to his death. And at this time there was a great persecution against the church at Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, making great lamentation over him. As for Saul, he made havock of the church, entering into houses, and haling men and women, committed them to the prison. But they who were scattered abroad, went every where preaching the word. Then Philip going down to the city of Samaria, preached Christ unto them; and the people, with one accord, gave heed to the

the things which Philip spake, hearing him, and seeing the miracles which he did. For unclean spirits, crying aloud, came out of many who were possessed with them: many also who had palsies, and who were lame, were healed. And there was great joy in that city.

But there was a certain man called Simon, who had before time in the same city used sorcery, bewitched the people of Samaria, and giving out that he was some great one. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. They had regard to him, because of long time he had bewitched them with sorceries. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Simon himself also believed: and after he had been baptized, continued with Philip, and wondered, beholding the miracles and signs which were done.

Now when the apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent to them Peter and John: who when they were come, prayed for them that they might receive the Holy Ghost: for as yet he was not fallen upon any of them: they had been only baptized in the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Ghost. And when Simon saw that by laying on of the apostles hands, the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God: repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive thou art in the gall of bitterness, and bond of iniquity. Simon answered, Pray ye to the Lord for me, that none of these things which ye have spoken may come upon me.

And they when they had testified and preached the word of the Lord, returned to Jerusalem, having also preached the

the gospel in many villages of the Samaritans. And the angel of the Lord spake to Philip, saying, Arise, and go toward the south, to the way that goeth down from Jerusalem to Gaza, which is desert. And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship, was returning from thence, and sitting in his chariot, was reading the prophet Esaias. Then the spirit said to Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias. And he said to him, Understandest thou what thou readest? he answered, How can I, except some one should guide me. And he desired Philip to come up, and sit with him.

The place of scripture which he read, was this,—He was led as a-sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation, his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. The eunuch said to Philip, I pray thee of whom speaketh the prophet this; of himself, or of some other? then Philip opened his mouth, and beginning at the same scripture, preached unto him Jesus. And as they went on their way, they came to a certain water, and the eunuch said, See here is water, what doth hinder me to be baptized? Philip said, If thou believest with all thine heart, thou mayest. He answered, I believe that Jesus Christ is the Son of God. Then having commanded the chariot to stand still, they both went down into the water, and Philip baptized him. But when they were come out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through, he preached in all the cities till he came to Cesarea.

## IX.

AND Saul, yet breathing out threatnings and slaughter against the disciples of the Lord, went to the high priest, and desired of him letters to the synagogues of Damascus, that



that if he found any of this way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed and came near to Damascus, suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? and he said, Lord, who art thou? the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? the Lord said to him, Arise, and go into the city, and it shall be told thee what thou must do. And the men who accompanied him stood speechless, hearing a voice but seeing no man. And Saul arose from the earth; and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus, where he was three days without sight, and did neither eat nor drink.

In Damascus there was a certain disciple, named Ananias: to him the Lord said in a vision, Ananias; and he answered, Here I am, Lord. And the Lord said to him, Arise, and go into the street which is called Straight, and enquire in the house of Judas, for one called Saul of Tarsus; for behold he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests, to bind all that call on thy name. But the Lord said to him, Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. I will also shew him how great things he must suffer for my name.

And Ananias went, and entered into the house, and putting his hands on Saul, said to him, Brother Saul, the Lord, even Jesus, who appeared to thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and he received sight, and arose and was baptized. And when he had received food he was strengthened, and continued certain days with the disciples who were at Damascus. And

straightway

straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, saying, Is not this he that destroyed them who called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests?

Now Saul increased yet more in strength, and confounded the Jews who dwelt at Damascus, proving that Jesus is truly the Christ. And after many days were completed, the Jews consulted how they might kill him: but their laying in wait was known to Saul; and they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he endeavoured to join himself with the disciples; but they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, relating to them how he had seen the Lord in the way, and that the Lord had spoken to him, also how he had preached boldly at Damascus, in the name of Jesus. And he was with them, coming in and going out at Jerusalem, and spake boldly in the name of the Lord Jesus. He also disputed against the Grecians, but they sought to kill him; which being known to the brethren, they brought him down to Cesarea, and sent him forth to Tarsus.

Then had the churches rest throughout all Judea, Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied. And as Peter passed through all quarters, he came down to the saints who dwelt at Lydda, where he found a certain man named Eneas, who had kept his bed eight years, having the palsy. And Peter said to him, Eneas, Jesus Christ maketh thee whole; arise and make thy bed: and he arose immediately. And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, which is by interpretation Dorcas: this woman was full of good works, and alms deeds which she did. And it came to pass in those days, that she was sick and died: whom, when they had washed, they laid in an upper chamber. And as Lydda was near to Joppa, and the disciples

had heard that Peter was there, they sent two men unto him, desiring that he would not delay to come to them. Then Peter rose up, and went with them; and when he was come they brought him into the upper chamber: and all the widows stood by him weeping, shewing the coats and garments which Dorcas made whilst she was with them. But Peter put them all forth, and kneeled down, and prayed, and turning him to the body said, Tabitha, arise. And she opened her eyes, and seeing Peter, she sat up; and he gave her his hand and lifted her up: and when he had called the saints and widows, presented her alive. This was known throughout all Joppa, and many believed in the Lord. And Peter continued many days in Joppa, with one Simon, a tanner.

## X.

THERE was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God, with all his house; who also gave large alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him with great fear, he said, What is it Lord? the angel replied, Thy prayers and thine alms are come up for a memorial before God. Now send men to Joppa, and call for one Simon whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea side; he shall tell thee what thou shouldest do. And when the angel who spake to Cornelius was departed, he called two of his servants, and a devout soldier, of them who waited on him continually. And when he had declared all these things to them, he sent them to Joppa.

The next day, as they were on their journey, and drew nigh to the city, Peter went up on the house-top to pray, about the sixth hour; and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending to him, as it were a great sheet, knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, wild beasts, creeping

creeping things, and fowls of the air: and a voice said to him, Rise Peter, kill and eat. But Peter said, Not so, Lord, for I have never eaten any thing that is common or unclean. The voice spake to him again the second time, what God hath cleansed, that call not thou common. This was done three times, and the vessel was received up again into heaven.

Now while Peter doubted in himself what this vision which he had seen should mean, the men who were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, and asked whether Simon, surnamed Peter, lodged there. While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee, get thee down therefore, and go with them, not doubting, for I have sent them. Then Peter went down to the men which were sent to him from Cornelius, and said, I am he whom ye seek; what is the occasion of your coming? they answered him, Cornelius, the centurion, a just man, one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee to his house, to hear words from thee. Then Peter called them in and lodged them, and the next day went with them; certain brethren from Joppa also accompanied him. And the following day they entered into Cesarea; and Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, fell at his feet, and worshipped him. But Peter took him up, saying, Stand up, I myself am a man. And as he talked with him he went in, and found many come together. And he said to them, Ye know that it is unlawful for a man that is a Jew, to keep company or come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean. Therefore I came to you without gain-saying, as soon as I was sent for: I ask, therefore, for what intent ye have sent for me? and Cornelius said, Four days ago I was fasting till this hour, and at the ninth hour, I prayed in my house, and behold a man stood before me in bright clothing, and said to me, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the

sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side, who when he cometh shall speak to thee. Immediately I sent to thee, and thou hast done well that thou art come. Now therefore, we are all here present before God, to hear all things which are commanded thee of God.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, who is the Lord of all. That word you know was published through all Judea, and began from Galilee, after the baptism which John preached. How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all that he did, both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree. But God raised him up on the third day, and shewed him openly: not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him, after he arose from the dead. And he commanded us to preach unto the people, and to testify, that it is he whom God hath ordained to be the judge of quick and dead. To him all the prophets witness, that through his name whoever believeth in him, shall receive remission of sins.

While Peter was speaking these words, the Holy Ghost fell on all them that heard the word; and they of the circumcision who believed, as many as came with Peter, were astonished, because on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then Peter said, Can any forbid water that these should not be baptized, who have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord.

Then they besought him to stay some days.



## XI.

Now the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they who were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter related the matter from the beginning, and shewed them the circumstances in order, saying, I was in the city of Joppa praying, and in a trance I saw a vision: there appeared to me a certain vessel descending, as if it were a great sheet let down from heaven by four corners, and it came even to me: upon which, when I had fastened my eyes, I considered, and saw four-footed beasts of the earth, wild beasts, and creeping things, and fowls of the air. And I heard a voice saying to me, Arise, Peter, slay and eat. But I said, Not so, Lord, for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. This was done three times; and all were drawn up again into heaven. And behold immediately there were three men already come to the house where I was, sent from Cesarea to me. And the spirit bade me go with them, nothing doubting. These six brethren also accompanied me, and we entered into the man's house. And he shewed us how he had seen an angel in his house, that stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter, he shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then I remembered the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Seeing therefore that God gave them the like gift as he did to us, who believed in the Lord Jesus Christ, what was I that I could withstand God?

When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. Now they who were scattered abroad upon the persecution which arose about

Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but the Jews only. And some of them were men of Cyprus and Cyrene, who when they were come to Antioch, spake to the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them, so that a great number believed, and turned unto the Lord. When tidings of these things came to the church at Jerusalem, they sent forth Barnabas to go as far as Antioch; who when he came, and saw the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man, full of the Holy Ghost and of faith: and many people were added to the Lord.

Then Barnabas departed to Tarsus to seek for Saul; and having found him, he brought him to Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught many people; and the disciples were first called Christians at Antioch. In these days there also came prophets from Jerusalem to Antioch: and there stood up one of them named Agabus, and signified by the Spirit, there would be a great famine through all the world, which came to pass in the time of Claudius Cesar. Then the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judea; which accordingly they did, sending it to the elders, by the hands of Barnabas and Saul.

## XII.

ABOUT that time, Herod the king stretched forth his hands to vex certain of the church; and he killed James the brother of John, with the sword; and because he saw it pleased the Jews, he proceeded further, and took Peter also, (then were the days of unleavened bread) whom when he had apprehended, he put in prison, and delivered him to four quaternions of soldiers to keep him, intending after the passover to bring him forth to the people. Peter therefore was kept in prison, but prayer was made to God for him by the church without ceasing: and when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers

keepers, before the door, kept the prison. And behold the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, Rise up quickly; and his chains fell from his hands. And the angel said to him, Gird thyself, and bind on thy sandals: and so he did. He said further to him, Cast thy garment about thee and follow me; and he went out and followed him, not knowing it was true which was done by the angel: but thought he had seen a vision. When they were past the first and second ward, they came to the iron gate which leadeth unto the city; this opened to them of its own accord, and going out they passed on through one street, and immediately the angel departed from him.

And when Peter was come to himself, he said, Now I know certainly, that the Lord hath sent his angel, and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews; and when he had considered the thing, he came to the house of Mary, the mother of John, surnamed Mark, where many were gathered together, praying. And as Peter knocked at the door of the gate, a damsel named Rhoda came to hearken, who when she knew Peter's voice, opened not the gate for gladness; but ran in, and told that Peter stood before the gate. They said unto her, Thou art mad; but she affirmed it was so: then they said it was his angel. But Peter continued knocking; and when they opened the door, and saw him, they were astonished; but he beckoning to them with the hand to be silent, declared to them how the Lord had brought him out of the prison. And he said, Go shew these things to James, and to the brethren; and he departed and went into another place.

Now when it was day, there was no small stir among the soldiers to know what was become of Peter; and when Herod had sought for him, and found him not, he examined the keepers, and commanded they should be put to death: afterwards he went down from Judea to Cesarea, and abode there.

And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and

having made Blastus, the king's chamberlain, their friend, desired peace, because their country was nourished by that of the king, and upon an appointed day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them, and the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten by worms, and gave up the Ghost.

But the word of God grew and multiplied; and Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, they took with them John, surnamed Mark.

### XIII.

Now there were in the church that was at Antioch, certain prophets and teachers: as Barnabas and Simon, called Niger, Lucius and Cyrene, and Manaem, who had been brought up with Herod the tetrarch, and Saul. Whilst they exercised the ministry of the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, they laid their hands on them, and sent them away. Thus being sent forth by the Holy Spirit, they departed to Seleucia, and from thence sailed to Cyprus, and when they were at Salamis, they preached the word of God in the synagogues of the Jews. They had likewise John with them in the ministry; and when they had gone through the island of Paphos, they found a certain sorcerer, a false prophet, who was a Jew, named Barjesus. He was with the deputy of the country, Sergius Paulus, a prudent man, who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, who is also called Paul, being filled with the Holy Spirit, looked stedfastly on him, and said, O thou full of all subtilty and mischief, thou child of the devil, and enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord! now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And

And immediately there fell upon him a mist and darkness, so that he went about seeking some to lead him by the hand. When the deputy saw what was done, he believed, being astonished at the doctrine of the Lord. Afterwards when Paul and his company loosed from Paphos, they came to Perga, in Pamphylia: but John departed from them and returned to Jerusalem. Leaving Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Ye men and brethren, if ye have any word of exhortation of the people, say on.

Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience; the God of the people of Israel chose our fathers, and exalted this people when they dwelt as strangers in the land of Egypt, and with an high arm he brought them out of it. He suffered their manners in the wilderness about the time of forty years; and when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. After this he gave them judges, about the space of four hundred and fifty years, until Samuel the prophet. Then they desired a king, and God gave them Saul, the son of Cis, of the tribe of Benjamin, for forty years. When he had removed him, he raised up to them David to be their king, to whom he gave this testimony; I have found David the son of Jesse, a man after mine own heart, who will do all my will; of his offspring hath God, according to his promise, raised unto Israel a Saviour, Jesus. Before his coming, John had first preached the baptism of repentance to all the people of Israel; and as John fulfilled his course, he said, Whom think you that I am? I am not he: but behold there cometh one after me, the shoes of whose feet I am not worthy to loose.

Men and brethren, children of the stock of Abraham, and those among you who fear God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath-day, have fulfilled them, in condemning him; and though they found



no cause of death in him, yet they desired of Pilate, that he might be slain; and when they had fulfilled all that was written of him, they took him down from the cross, and laid him in a sepulchre: but God raised him up from the dead. And he was seen many days by them who went up with them from Galilee to Jerusalem; who are his witnesses to the people.

Now we declare to you glad tidings; that in regard to the promise which was made to our fathers, God hath fulfilled it to us their children, in that he hath raised up Jesus; as it is also written in the second psalm, Thou art my son, this day have I begotten thee. And concerning his having raised him from the dead, no more to return to corruption, he said, Thus will I give you the sure mercies of David; wherefore he saith also in another place, Thou wilt not suffer thine holy one to see corruption. For David, after he had served his own generation, by the will of God, fell on sleep, and was laid by his fathers to see corruption; but he whom God raised, saw no corruption.

Be it therefore known unto you, men and brethren, that through him is preached to you remission of sins; and by him, all that believe are justified from all things from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you, which is spoken of in the prophets; Behold ye despisers, and wonder, and perish; for I work a work in your days, which ye will in no wise believe, though a man declare it unto you.

Now when the Jews were gone out of the synagogue, the Gentiles besought that these words might be spoken to them on the next sabbath-day; and the assembly being broken up, many of the Jews and religious proselytes, followed Paul and Barnabas, who speaking to them, exhorted them to continue in the grace of God. On the next sabbath-day, almost the whole city came together to hear the word of God; but when the Jews saw the multitudes, they were filled with envy, and spoke against the things spoken by Paul, contradicting and blaspheming.

Then Paul and Barnabas waxed bold, and said; it was necessary that the word of God should be first spoken to you; but seeing ye put it from you, and shew yourselves

unworthy

unworthy of everlasting life; lo, we turn to the Gentiles: for so hath the Lord commanded us, saying, I have put thee to be a light to the Gentiles, that thou shouldest be for salvation to the ends of the earth. When the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained\* to eternal life, believed. And the word of the Lord was published through all the country; but the Jews stirred up the devout and honourable women, with the chief men of the city, and raising persecution against Paul and Barnabas, expelled them out of their coasts. At this they shook off the dust of their feet against them, and came to Iconium: and the disciples were filled with joy, and with the Holy Ghost.

## XIV.

AT Iconium, they went together into the synagogue of the Jews, and so spoke, that a great multitude both of the Jews and Greeks, believed. But the unbelieving Jews stirred up the Gentiles, and made their minds ill disposed towards the brethren. They continued therefore a long time, speaking boldly in the Lord, who gave testimony to the word of his grace, and granted signs and wonders to be done by their hands.

Now the multitude of the city was divided: part held with the Jews, and part with the apostles. And when there was an assault made, both of the Gentiles and of the Jews, with their rulers, to use them despitefully, and stone them, they had knowledge of it, and fled to Lystra and Derbe, cities of Lycaonia, and to the region which lieth round about, where they preached the gospel. At Lystra there sat a certain man, impotent in his feet, being a cripple from his mother's womb, and never had walked. He heard Paul speak, who stedfastly beholding him, and being sensible that he had faith to be healed, said with a loud voice, Stand upright on thy feet; and he suddenly rose up and walked. And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us in the

\* Or disposed to accept of.

likeness of men. Barnabas they called Jupiter ; and Paul, Mercury ; because he was the chief speaker. Then the priest of Jupiter, who was before their city, brought oxen and garlands to the gates, and would have done sacrifice with the people ; which, when the apostles Barnabas and Paul heard, they rent their clothes, and ran in among the people, crying out and saying, Why do ye these things? we are men of like passions with you, and preach to you, that ye should turn from these vanities unto the living God, who made heaven and earth, the sea, and all things that are in them ; who, in times past, suffered the nations to walk in their own ways. Nevertheless he left not himself without a witness, in that he did good, giving us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. With these words they hardly restrained the people from offering them sacrifice.

But there came certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up and came into the city, and the next day departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, Iconium, and Antioch ; confirming the souls of the disciples, and exhorting them to continue in the faith, shewing that through much tribulation we must enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

And after they had passed through Pisidia, they came to Pamphylia, and having preached the word in Perga, they went to Attalia, and from thence sailed to Antioch, from whence they had been recommended to the Grace of God, for the work which they fulfilled ; and when they were come, and had gathered the church together, they related all that God had done with them, and how he had opened the door of faith unto the Gentiles.

Here they abode a long time with the disciples.

XV.

## XV.

AND certain men, which came down from Judea, taught the brethren, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissention and disputation with them, it was agreed that Paul and Barnabas, with certain others of them, should go up to Jerusalem to the apostles and elders, about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; which caused great joy to all the brethren.

When they came to Jerusalem, they were received by the church, with the apostles and elders, and declared all things God had done with them: but there rose up certain of the sect of the pharisees who believed, and they said it was needful to circumcise them, and to command they should keep the law of Moses.

Upon which the apostles and elders came together to consider of this matter. And when it had been much debated Peter rose up, and said to them, Men and brethren, ye know, that some time ago God made choice among us, that the Gentiles should hear the word of the gospel, by my mouth, and believe. And God, who knoweth the hearts, bear them witness, giving to them the Holy Spirit, even as he did to us; making no difference between us and them; purifying their hearts by faith. Now therefore why do ye tempt God, by putting a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear. We believe that through the grace of the Lord Jesus Christ, we shall be saved even as they.

Then all the multitude were silent, and heard Barnabas and Paul declare what miracles and wonders God had wrought among the Gentiles, by them. And after they had made an end of speaking, James said to the assembly, Men and brethren, hearken to me: Simeon hath declared how God at first visited the Gentiles, to take out of them a people for his name; and to this agree the words of the prophets, as it is written, After this I will return, and build again the tabernacle of David, which is fallen down; I will repair the ruins thereof, and will set it up: that the residue

residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Known unto God are all his works, from the beginning of the world. Wherefore my judgment is, that we trouble not them, who from among the Gentiles are turned to God, but that we write to them, that they abstain from pollutions of idols, from fornication, from things strangled, and from blood: for Moses of old time hath, in every city, those who preach him, being read in the synagogues every sabbath-day.

Then it pleased the apostles and elders, with the whole church, to send chosen men from among them to Antioch, with Paul and Barnabas; namely Judas, surnamed Barsabas, and Silas, chief men among the brethren, by whom they wrote letters after this manner: The apostles, and elders, and brethren, send greeting to the brethren who are of the Gentiles in Antioch, Syria, and Cilicia. Forasmuch as we have heard, that some who went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law, to whom we gave no such commandment: it hath seemed good to us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul; men who have exposed their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who will relate to you the same things by word of mouth: for it seemed good to the Holy Ghost, and to us, to lay no greater burthen upon you, than these necessary things, That ye abstain from meats offered to idols, from blood, and from things strangled, and from fornication, from which if ye keep yourselves, ye shall do well. Farewell.

Thus when they were dismissed, they came to Antioch, and having gathered together the multitude, they delivered the epistle, which when it was read, they rejoiced for the consolation. Judas and Silas, being also prophets themselves, exhorted the brethren with many words, and confirmed them; and after they had stayed there some time, they were let go in peace from their brethren to the apostles. Nevertheless it pleased Silas to abide there still: Paul also and



and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others.

But after some time, Paul said to Barnabas, Let us go again, and visit our brethren, in every city where we have preached the word of the Lord, and see how they do. And Barnabas proposed to take with them John, surnamed Mark; but Paul thought not good to take him with them, who departed from them at Pamphylia, and went not with them to the work. Now the disagreement between them was so great, that they parted asunder one from the other; and Barnabas taking Mark, sailed for Cyprus: but Paul chose Silas, and departed, being recommended by the brethren to the grace of God. And he went through Syria and Cilicia, confirming the churches.

## XVI.

THEN he came to Derbe and Lystra: and a certain disciple was there, named Timotheus, the son of a Jewish woman that was a believer, but his father was a Greek. He was well reported of by the brethren at Lystra and Iconium; him Paul would have to go forth with him, and took and circumcised him, because of the Jews who were in those parts, for they all knew that his father was a Greek; and as they went through the cities, they delivered to them the decrees to keep, which had been ordained by the apostles and elders at Jerusalem. Thus the churches were established in the faith, and increased in number daily.

Now when they had gone through Phrygia, and the region of Galatia, and were forbidden by the Holy Ghost to preach the word in Asia, after they were come to Mysia, they endeavoured to go into Bithynia; but the spirit suffered them not. So, passing by Mysia, they came down to Troas; and a vision appeared to Paul in the night, There stood a man of Macedonia, and besought him, saying, Come over into Macedonia and help us. After he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly concluding that the Lord had called us to preach the gospel to them. Therefore loosing at Troas, we came with a straight course to Samothracia, and the

the next day to Neapolis, and from thence we went to Philippi, which is the chief city of that part of Macedonia, and a colony; and we stayed in that city certain days. And on the sabbath-day we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake to the women who resorted thither.

And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, and whose heart the Lord opened, heard us, and attended to the things which were spoken by Paul. And when she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there, and she constrained us.

And it came to pass, as we were going to the place of prayer, a certain damsel, possessed with a spirit of divination, met us, who brought her masters much gain by soothsaying. She followed Paul and us, crying out, These men are the servants of the most high God, who shew unto us the way of salvation. And this she did many days; but Paul being grieved, turned and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her, and he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers, and brought them to the magistrates, saying, These men being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, nor to observe, being Romans. And the multitude rose up together against them, and the magistrates rent off their clothes, and commanded they should be beaten. And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them safely; who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God; so that the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and all the doors were immediately opened, and every one's bands were loosed. And the keeper of the prison being awakened out of his sleep, and seeing the prison

prison doors open, he drew his sword, and was about to kill himself, supposing the prisoners had been fled. But Paul cried with a loud voice, Do thyself no harm, for we are all here. Then he called for a light, and came in trembling where Paul and Silas were, and fell down before them, and brought them out, and said, Sirs, what must I do to be saved? and they answered, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was straightway baptized, he with all his. And when he had brought them into his house he set meat before them, and rejoiced, believing in God, with all his house.

And when it was day, the magistrates sent the serjeants, saying, Let these men go: and the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said to them, They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily! nay, verily, but let them come themselves and fetch us out. And the serjeants reported this to the magistrates, and they feared when they heard they were Romans. And they came and besought them, and brought them out, desiring them to depart out of the city. And when they went out of the prison they entered into the house of Lydia, and having seen the brethren, they comforted them and departed.

## XVII.

Now when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his manner was, went in to them, and three sabbath-days reasoned with them out of the scriptures, opening and alledging that Christ must needs have suffered, and risen again from the dead: and that this Jesus whom I preach to you is Christ. Some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews who believed not, moved with envy, took to them certain wicked men of the baser sort,

fort, and gathered a company, and they set all the city in an uproar, and assaulted the house of Jason, and sought to bring out Paul and Silas to the people; but when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying out, These that have turned the world upside down, are come hither also, whom Jason hath received, and these all do contrary to the decrees of Cesar, saying, There is another king, namely Jesus.

And they troubled the people, and the rulers of the city who heard these things. But when they had taken security of Jason, and the other, they let them go. And the brethren immediately sent away Paul and Silas by night to Berea; who upon coming thither, went into the synagogue of the Jews. These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Many of them therefore believed: also of honourable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica knew that the word of God was preached by Paul at Berea, they came thither also, and stirred up the people: upon which the brethren presently sent Paul away, to go as it were to the sea; but Silas and Timothy remained there.

And they who conducted Paul brought him to Athens; and having received a command to Silas and Timothy, that they should come to him with all speed, they departed. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore he disputed with the Jews in the synagogue, and with the devout persons; and daily with them who met him in the market-place. Then certain philosophers, of the epicureans, and stoicks, encountered him, and some said, What meaneth this babler? others, He seems to be a setter forth of strange gods: because he preached to them Jesus, and the resurrection. And they took hold of him, and brought him to the \* Areopagus, saying, May we know what this new doctrine, of which thou speakest, is? for thou bringest certain strange things to our ears: we would therefore know what these things mean. For all the Athenians,

\* i. e. The place of justice.

and strangers which were there, spent their time in nothing else; but to tell or to hear some new thing.

Then Paul standing in the midst of the Areopagus, said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Him therefore whom ye ignorantly worship, I declare unto you. God who made the world, and all things in it; seeing that he is Lord of heaven and earth; dwelleth not in temples made with hands. Nor is worshipped with men's hands, as though he needed any thing; since he giveth to all life, and breath, and all things. And hath made of one blood all nations of men, to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. That they should seek the Lord, if by feeling after him they might haply find him; though he be not far from every one of us. For in him we live, and move, and have our being, as even some of your own poets have said, for we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like to gold, or silver, or stone, graven by the art and man's device. And the times of this ignorance God winked at, but now commandeth all men every where to repent. Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance to all men, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked; and others said, we will hear thee again of this matter. So Paul departed from among them. Howbeit, certain men joined to him, and believed: among whom was Dionysius the Areopagite, and a woman named Damaris, and others with them.

### XVIII.

AFTER these things Paul departed from Athens, and came to Corinth. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, because Claudius had commanded all Jews to de-  
part



part from Rome: and came to them, and being of the same trade, he abode with them and worked; by their occupation they were tentmakers.

And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks; and when Silas and Timothy were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Jesus was the Christ. And when they opposed themselves and blasphemed, he shook his raiment and said to them, Your blood be upon your own heads, I am clean: henceforth I will go to the Gentiles. And he departed thence, and went into the house of a certain man named Justus, one that worshipped God, whose house was near to the synagogue.

And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house: and many of the Corinthians hearing, believed, and were baptized. Then the Lord spoke to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them. And when Gallio was the deputy of Achaia, the Jews rose up against Paul, as with one accord, and brought him to the judgment seat, saying, This man persuadeth men to worship God contrary to the law. And as Paul was about to open his mouth to speak, Gallio said to the Jews, If it were a matter of wrong done to you, or any wicked mischief, O ye Jews, reason would that I should bear with you; but if it be a question of words, and names, and of your law, look ye to it, for I will be no judge of such matters. And he drave them from the judgment-seat. Then the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat; and Gallio cared for none of those things. And Paul after this stayed some time longer; and then taking leave of the brethren, he sailed thence into Syria, and with him Priscilla and Aquila: having shorn his head at Cenchrea: for he had a vow. And he came to Ephesus, where he left them: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer with them, he consented

not;

not; but, bade them farewell, saying, I must by all means keep this feast that is coming at Jerusalem; yet I will return again to you, if God will: and he sailed from Ephesus. And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch: and having spent some time there, he departed, and went over all the country of Galatia and Phrygia, strengthening all the disciples.

And there came to Ephesus a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures. This man was instructed in the way of the Lord, and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; and when he came, he helped them much who had believed through grace. For he mightily convinced the Jews, and that publicly, shewing, by the scriptures, that Jesus was Christ.

## XIX.

WHILE Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, Have you received the Holy Ghost since ye believed? and they said unto him, We have not so much as heard, whether there be any Holy Ghost. And he said to them, Unto what then were ye baptized? and they said, To John's baptism. Then Paul said, John indeed baptized with the baptism of repentance, saying to the people, that they should believe on him which should come after him, that is, Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied. All the men were about twelve.

And he went into the synagogue and spake boldly, for the space of three months disputing, and persuading the things

things concerning the kingdom of God. But when divers were hardened, and believed not; but spake evil of the way before the multitude; he departed from them, and separated the disciples, discoursing daily in the school of one Tyrannus. This continued for two years, so that all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul. So that handkerchiefs or aprons were brought from his body to the sick, and the diseases departed from them, and the evil spirits went out of them.

Then certain vagabond Jews, exorcists, took upon them to call over them who had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, who was a chief of the priests, that did so. But the evil spirit answered, Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded. And this was known to all the Jews and Greeks dwelling at Ephesus; fear fell on them, and the name of the Lord was magnified. Many also of those who believed came, and confessed, and shewed their deeds. And many of those who used curious arts, brought their books together, and burned them before all men: and when they counted the price, they found it to be fifty thousand pieces of silver. So mightily grew the word of God, and prevailed.

After these things were ended, Paul purposed in spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, after I have been there, I must also see Rome. So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia. And the same time there arose no small stir concerning this way. For a certain man named Demetrius, a silversmith, who made silver shrines for Diana, brought no small gain to the craftsmen: whom he called together, with the workmen of like occupation, and said to them, Men, ye know that by this sort of work we have our wealth. Moreover, ye see and hear, that not only at Ephesus, but almost throughout all Asia, this Paul hath

persuaded

persuaded and turned away many people, saying, They are no gods which are made with hands. So that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence destroyed, whom all Asia, and the world worshippeth.

And when they heard these saying, they were full of wrath, and cried out, Great is Diana of the Ephesians. And the whole city was filled with confusion, and having seized Gaius, and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. Certain also of the chief of Asia, who were his friends, sent to him, desiring that he would not adventure himself into the theatre.

Now some cried one thing, and some another, for the assembly was confused; and the more part knew not wherefore they were come together. They then drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoning with the hand, would have made his defence to the people. But when they knew that he was a Jew, all cried out as with one voice, about the space of two hours, Great is Diana of the Ephesians.

And when the town-clerk had appeased the people, he said, Ye men of Ephesus, who is there that knoweth not, how the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? seeing then that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly. For ye have brought hither these men, who are neither robbers of temples, nor blasphemers of your goddesses. Wherefore, if Demetrius, and the craftsmen who are with him, have a matter against any man, the law is open, and there are deputies, let them implead one another. But if ye enquire any thing concerning other matters, they shall be determined in a lawful assembly. For we are in danger of being called in question for this day's uproar; there being no cause by which we may account for this concourse. And when he had thus spoken, he dismissed the assembly.

## XX.

AND after the uproar was ceased, Paul called to him the disciples, and embracing them, he departed to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, where he continued three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. He was accompanied into Asia by Sopater, of Berea; and of the Thessalonians, Aristarchus, and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. These going before, waited for us at Troas. And we sailed away from Philippi, after the days of unleavened bread; and in five days came to them at Troas, where we stayed seven days.

Upon the first day of the week, when the disciples came together to break bread, Paul preached to them, being ready to depart on the morrow, and continued his speech till midnight. And there were many lights in the upper chamber where they were gathered together. And there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep, and as Paul was long preaching, he sunk down with sleep, and fell from the third loft, and was taken up dead. And Paul went down, and falling on him, embraced him, and said, Trouble not yourselves, for his life is in him. When therefore he was come up again, and had broken bread and eaten, and had spoken much, even till break of day, he departed. And they brought the young man alive, and were not a little comforted.

And we went before to ship, and sailed to Assos, there intending to take in Paul, for so he had appointed, being minded himself to go thither on foot: and when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next day over against Chios; and the next day arrived at Samos, and tarried at Trogyllium: and the next day we came to Miletus; for Paul had determined to sail past Ephesus, because he would



not spend the time in Asia; hasting, if it was possible, to be at Jerusalem by the day of Pentecost.

From Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, in what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, amidst the trials which beset me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and taught you publicly, and from house to house: testifying also to the Jews and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things which will befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions remain for me. But none of these things move me, neither count I my life dear to myself; so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now behold I know, that all ye among whom I have gone preaching the kingdom of God, will see my face no more. Wherefore I take you to witness this day, that I am pure from the blood of all men. For I have not shunned to declare to you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know that after my departure, grievous wolves will enter in among you, not sparing the flock. Also of your own selves men will arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that for the space of three years, I ceased not to warn every one, night and day, with tears.

And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no mans silver, or gold, or apparel; yea, even yourselves know, that these hands have ministered to my necessities, and to them that were with me. I have

VOL. II.

O'

shewed

shewed you all things, how that so labouring ye should support the weak : and remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

When he had thus spoken, he kneeled down, and prayed with them all. And they all wept much, and fell on Paul's neck, and kissed him. Sorrowing most for the words which he spoke, that they should see his face no more. And they accompanied him to the ship.

## XXI.

AFTER we had parted from them, and entered into the ship, we sailed in a strait course to Cöos, and the day following to Rhodes, and from thence to Patara : and finding a ship sailing to Phenicia, we went on board and set forth. And when we had discovered Cyprus, we left it on the left hand, and sailed towards Syria, and landed at Tyre ; for there the ship was to unload her burthen. Finding disciples we stayed here seven days : who said to Paul, through the spirit, that he should not go up to Jerusalem. And at the conclusion of those days, we departed ; and they all brought us on our way, with their wives and children, till we were out of the city : and we kneeled down on the shore and prayed. And having taken leave one of another, we took ship, and they returned home.

And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and stayed with them one day. The next day, we who were of Paul's company departed, and came to Cesarea ; and we entered into the house of Philip the evangelist, who was one of the seven, and abode with him. He had four daughters, virgins, who prophesied : and as we tarried there many days, a certain prophet, named Agabus, came from Judea, who, when he came to us, took Paul's girdle, and binding his own hands and feet, he said, Thus saith the Holy Ghost, So will the Jews at Jerusalem, bind the man that owneth this girdle, and deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye, to weep, and to break my heart ? for I am ready not only to be bound, but also to die

at Jerusalem, for the name of the Lord Jesus. So when he would not be persuaded, we ceased, saying, The will of the Lord be done.

After those days we took up our carriages, and went up to Jerusalem. There went also with us certain of the disciples of Cesarea, and brought with them an old disciple, by name Mnason, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly. On the day following, Paul went in with us to James, and all the elders were present: and after he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry, and when they heard it, they glorified the Lord, and said to Paul, Thou seest brother, how many thousands there are among the Jews who believe, and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews who are among the Gentiles, to forsake Moses, saying, They ought not to circumcise their children, nor to walk after the customs. What is then to be done? and the multitude must needs come together; for they will hear that thou art come. Do therefore this which we say to thee: we have four men who have a vow on them; take these, and purify thyself with them, and be at charges with them, that they may shave their heads, and all may know that those things which they have been informed of thee, are false: and that thou walkest orderly and keepest the law. As concerning the Gentiles who believe, we have written and concluded, that they observe no such thing, only that they keep themselves from things offered to idols, and from blood, from what is strangled, and from fornication.

Then Paul took the men, and the next day, purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until an offering should be made for each of them. But when the seven days were almost ended, the Jews of Asia, seeing him in the temple, stirred up the people, and laid hands on him, crying out, Men of Israel help; this is the man who teacheth all men, every where, against the people, and the law, and this place; and further hath brought Greeks into the temple, and hath polluted this holy place, (for they had before

seen with him in the city, Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people running together, they took hold on Paul, and drew him out of the temple; and forthwith the doors were shut. And as they went about to kill him, tidings came to the chief captain of the band, that all Jerusalem was in confusion; who immediately taking soldiers and centurions, ran down to them; and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain coming near, took him, and commanded him to be bound with two chains, and enquired who he was, and what he had done? but when some cried one thing, and some another, and he could not know the certainty, because of the tumult, he commanded that he should be brought into the castle. And when he came upon the stairs, he was borne up by the soldiers, because of the violence of the people: for a multitude of the people followed, crying, Away with him.

Now as Paul was about to be led into the castle, he said to the captain, May I speak to thee? and he replied, Canst thou speak Greek? art not thou the Egyptian, who before these days made a disturbance, and leddest four thousand men, who were murderers, into the wilderness? Paul answered, I am indeed a Jew of Tarsus in Cilicia, a citizen of no mean city; suffer me, I beseech thee, to speak to the people. And when he had given him leave, Paul stood on the stairs, and beckoned with the hand to the people: upon which there was made a great silence, and he spoke to them in the Hebrew tongue, saying (XXII), Men, brethren, and fathers, hear ye my defence, which I now make unto you; and when they heard him speak to them in the Hebrew tongue, they kept the more silence. Then he said, I am a Jew, born at Tarsus in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day. I persecuted this way unto the death, binding, and delivering into prisons, both men and women; as the high priest, with all the elders, will bear witness; from whom also I received  
letters

letters to the brethren, and went to Damascus, to bring those who were there bound, to Jerusalem, to be punished. And as I made my journey, and was come nigh to Damascus, about noon, suddenly there shone from heaven a great light round about me; upon which I fell to the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? and he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they who were with me saw indeed the great light, and were afraid; but they heard not the voice of him who spake to me. Then I said, What shall I do, Lord? and the Lord said to me, Arise, and go into Damascus, and there it shall be told thee all things which are appointed for thee to do.

And when I could not see for the glory of that light, being led by the hand of them who were with me, I came into Damascus; and Ananias, a devout man, according to the law, having a good report of all the Jews which dwelt there, came to me and said, Brother Saul, receive thy sight; and the same hour I looked upon him. And he said, The God of our fathers hath chosen thee, that thou mightest know his will, and see that just one, and hear the voice of his mouth: for thou shalt be his witness unto all men, of what thou hast seen and heard. Now way tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

And when I returned to Jerusalem, even whilst I was praying in the temple, I was in a trance; and saw him, saying to me, Make haste, and go quickly out of Jerusalem; for they will not receive thy testimony concerning me. Then I said, Lord, they know that I imprisoned and beat such as believed on thee, in every synagogue; and when the blood of Stephen, thy martyr, was shed, I was standing by, and consenting to his death, and kept the raiment of them who slew him. And he said to me, Depart; for I will send thee far hence, unto the Gentiles.

And they heard him to these words, and then lifted up their voices, saying, Away with such a fellow from the earth; for it is not fit he should live. And as they cried out, and cast off their clothes, and threw dust into the air,



the chief captain commanded him to be brought into the castle, and that he should be examined by scourging, that he might know wherefore they cried so against him: and as they bound him with thongs, Paul said to the centurion, who stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? when the centurion heard that, he went and informed the chief captain, saying, Take heed what thou doest, for this man is a Roman. The captain then came to him and said, Tell me, art thou a Roman? he answered, Yes. The chief captain replied, With a great sum I obtained this freedom; but Paul said, I was born a citizen.

Upon this they who should have examined him, straitways departed from him, and the chief captain also was afraid, when he knew he was a Roman, because he had bound him. The next day, being desirous to know more certainly why he was accused by the Jews, he loosed him from his bonds, and commanded the chief priests and all their council to appear, and he brought Paul down, and set him before them.

## XXIII.

AND Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God, until this day. And the high priest Ananias, commanded them that stood by him, to smite him on the mouth. Then Paul said to him, God will smite thee, thou whited wall: sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? and those who stood by said, Revilest thou God's high priest? Paul answered, I knew not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people.

Now Paul perceiving that one part of them were sadducees, and the other pharisees, he cried out in the council, Men and brethren, I am a pharisee, the son of a pharisee: concerning the hope and resurrection of the dead I am called in question. When he had so said, there arose a dissention between the pharisees and sadducees; and the multitude was divided: for the sadducees say there is no resurrection, nor angel, nor spirit; but the pharisees confess both. And there

there was a great cry, and the scribes, who were on the part of the pharisees, arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when there was a great dissention among them, and the chief captain fearing lest Paul should be pulled in pieces, he commanded the soldiers to go down, and take him by force from them, and bring him into the castle.

And the night following the Lord appeared to him, and said, Be of good courage, Paul, for as thou hast testified of me in Jerusalem, so thou must bear witness of me also at Rome. And when it was day, certain Jews banded together, and bound themselves under a curse, saying, they would neither eat nor drink till they had killed Paul. They were more than forty who had made this conspiracy, and they came to the chief priests and elders, said to them, We have bound ourselves under a curse, that we will eat nothing till we have killed Paul. Now therefore do ye, with the council, desire of the chief captain, that he will bring him down to you to-morrow, as if ye would enquire something more perfectly concerning him; and we will be ready before he comes there, to kill him. But Paul's sister's son, heard of their lying in wait, and went into the castle, and told Paul. Then Paul called to him one of the centurions, and said, Bring this young man to the chief captain, for he hath a certain matter to tell him. So he took him, and brought him to the chief captain, and said, Paul, the prisoner, desired me to bring this young man to thee, who has something to say to thee. The chief captain then took him by the hand, and going aside privately, asked him, What is it thou hast to tell me? he said, The Jews have agreed to desire thee, that thou wouldest bring Paul to-morrow into the council, as if they would enquire somewhat of him more perfectly: but do not thou yield unto them; for there lie in wait more than forty, who have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now they are ready, looking for a promise from thee.

So the chief captain let the young man depart; but charged him, See thou tell no man that thou hast shewed

these things unto me. Then he called to him two centurions, saying, Make ready two hundred soldiers, and seventy horsemen, also spearmen two hundred, at the third hour of the night, to go to Cesarea: and provide beasts, that they may set Paul on, and bring him safe to Felix the governor, to whom he wrote a letter after this manner:

Claudius Lyfias, to the most excellent governor Felix, sendeth greeting. This man was taken by the Jews, and about to be killed by them, when I came with the soldiers and rescued him, having understood that he was a Roman. And when I would have known wherefore they accused him, I brought him forth into their council, whom I found to be accused of questions relating to their law, but to have nothing laid to his charge worthy of death or of bonds. And as it was told me that the Jews laid wait for the man, I have sent him to thee, and have ordered his accusers also to say before thee, what they had against him. Farewell.

Then the soldiers, as they were commanded, took Paul, and brought him by night to Antipatris; and the next day they left the horsemen to go with him, and returned to the castle: when they were come to Cesarea, and had delivered the letter to the governor, they also presented Paul before him; and when the governor had read the letter, he asked of what province he was, and being informed that he was of Cilicia, he said, I will hear thee, when thy accusers are come. Then he commanded him to be kept in Herod's judgment hall.

#### XXIV.

AND after five days, Ananias the high priest, with the elders, came down, and a certain orator named Tertullus, who informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying, As by thee we enjoy great quietness, and that very good deeds are done to this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness. But that I may not be tedious to thee, I beseech thee, that in thy clemency thou wilt hear us a few words. We have found this man a mischievous fellow, a mover of sedition among all the Jews throughout the world, and a ringleader

ringleader of the sect of the Nazarenes. Who also hath attempted to prophane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came, and with great violence took him out of our hands: commanding his accusers to come unto thee: by examining of whom thou thyself mayest know concerning all these things, of which we accuse him.

The Jews also assented, saying, These things were so. Then Paul, after the governor had beckoned to him to speak, answered, As I know thou hast been for many years, a judge to this nation, I the more chearfully answer for myself. Thou mayest understand, there are yet but twelve days since I went up to Jerusalem, to worship; and they neither found me in the temple disputing with any man, nor raising up the people neither in the synagogues nor in the city: neither can they prove the things whereof they now accuse me. But this I confess to thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and have hope towards God, which they themselves also allow, that there will be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Now, after many years, I came to bring alms to my nation, and offerings. Whereupon, certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had any thing against me. Or let these here say, if they found any evil doing in me, whilst I stood before the council, except it be for this one expression, when I cried out, standing among them, Concerning the resurrection of the dead, I am this day called in question by you.

And when Felix heard these things, having more perfect knowledge of that way, he deferred them, saying, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he ordered a centurion to keep Paul, but not confine him closely, and that he should not forbid any of his acquaintance to minister, or come unto him. Moreover some days after, Felix came, with his wife

Drusilla, who was a Jewess; he sent for Paul, and heard him concerning the faith in Christ. And as Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled, and said to him, Go thy way for this time, when I have a convenient opportunity I will call for thee.

He hoped also that money should have been given to him by Paul, that he might set him at liberty: and on this account he sent for him the oftener, and communed with him. But after two years, Felix was succeeded by Porcius Festus: and Felix willing to shew the Jews a favour, left Paul bound.

## XXV.

Now when Festus was come into the Province, after three days he went from Cesarea to Jerusalem. Then the high priest, and the chief of the Jews informed him against Paul, and besought him, that he would favour them to send for Paul to Jerusalem, lying in wait by the way to kill him. But Festus answered, that Paul should be kept at Cesarea, and that he himself would shortly go thither. Let them therefore, said he, who are able among you, go down with me, and accuse this man, if there be any wickedness in him.

And when he had stayed among them more than ten days, he went down to Cesarea, and the next day sitting in the judgment-seat, commanded Paul to be brought. And when he was come, the Jews which came from Jerusalem, stood round about, and brought many and grievous complaints against him, which they could not prove, while he answered for himself; neither against the law of the Jews, nor against the temple, nor yet against Cesar, have I offended any thing at all. But Festus willing to shew the Jews a pleasure, answered Paul, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Then Paul said, I stand at Cesar's judgment-seat, where I ought to be judged. To the Jews I have done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things of which they accuse me, no man may deliver me unto them. I appeal unto Cesar.

Then



Then Festus when he had conferred with the council, answered, Hast thou appealed to Cesar? unto Cesar thou shalt go.

And after certain days king Agrippa and Bernice came to Cefarea, to salute Festus. And when they had been there many days, Festus declared Paul's cause to the king, saying, There is a certain man left in bonds by Felix: concerning whom, when I was at Jerusalem, the chief priests and elders of the Jews informed me, desiring to have judgment against him: to whom I answered, It is not the manner of the Romans to deliver any man to die, before that he who is accused have the accusers face to face, and have liberty to answer for himself concerning the crime laid to his charge. Therefore when they were come hither, without any delay on the morrow, I sat on the judgment-seat, and commanded the man to be brought: against whom, when the accusers stood up, they brought no accusation of such things as I supposed; but had certain questions against him, of their own superstition, and of one Jesus, who was dead, and whom Paul affirmed to be alive. Now because I doubted of such questions, I asked him whether he would go to Jerusalem, and there be judged? but when he appealed, to be reserved to the hearing of Augustus, I commanded, he should be kept till I might send him to Cesar.

Agrippa then said to Festus, I would also hear the man. To-morrow, said Festus, thou shalt hear him. The next day therefore, Agrippa and Bernice being come with great pomp into the place of hearing, with the captains, and chief men of the city; at Festus's command Paul was brought. And Festus said, King Agrippa, and all who are here present with us, ye see this man, concerning whom all the multitude of the Jews have interceded with me, both at Jerusalem and here, crying, That he ought not to live any longer. But when I found he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him: of whom I have no certain thing to write to my lord, therefore I have brought him forth before you, and especially before thee, king Agrippa, that after he hath been heard, I might have somewhat to write. For it seemeth to me unreason-

able to send a prisoner, and not to signify the crimes of which he is accused.

## XXVI.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself: then Paul stretching out his hand, answered for himself. I think myself happy, king Agrippa, because I shall answer for myself this day before thee, concerning all those things of which I am accused by the Jews; especially as I know thou art expert in all the questions and customs which are among them; therefore, I pray thee, hear me patiently. All the Jews know my manner of life from my youth, which was at the first among my own nation at Jerusalem: they know, if they would testify, that from the beginning, after the most strict sect of our religion, I lived a pharisee; and now I stand judged for the hope of the promise made of God, to our fathers; unto which promise our twelve tribes instantly serving God day and night, hope to come, for which hope's sake, king Agrippa, I am accused by the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which I also did at Jerusalem: and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. I often punished them in every synagogue, and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them, even to strange cities. And as I was going to Damascus, with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them who were with me. And when we were all fallen to the ground, I heard a voice, which said to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? he replied, I am Jesus, whom thou persecutest: but rise, and stand upon thy feet, for I have appeared to thee for this purpose: to make thee a minister, and a witness of these things which thou

thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, to whom I now send thee; to open their eyes, and to turn them from darkness to light, and from the power of satan unto God; that they may receive forgiveness of their sins, and an inheritance among them who are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient to the heavenly vision; but shewed first to them of Damascus, and at Jerusalem, and through all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance. For these causes the Jews laid hold on me in the temple, and endeavoured to kill me: but having obtained help of God, I continue unto this day; witnessing both to small and great, saying no other things than those which the prophets and Moses did say should come: namely, That Christ should suffer, and be the first that should rise from the dead, and that he should shew light to the people, and to the Gentiles.

As he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad: but he replied, I am not mad most noble Festus, but speak the words of truth and soberness; for the king knoweth these things, before whom I also speak freely, for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner: king Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said to Paul, Thou almost persuadest me to be a Christian. And Paul said, I would to God that not only thou, but also all that hear me this day, were almost, and altogether such as I am, except these bonds.

When he had thus spoken, the king rose up, with the governor, and Bernice, and they who sat with them; and going aside, they said between themselves, This man hath done nothing worthy of death, or of bonds. And Agrippa said to Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

## XXVII.

AND when it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, to a centurion

a centurion named Julius, of Augustus's band; and entering into a ship of Adramytium, we launched, intending to pass by the coasts of Asia; Aristarchus a Macedonian, of Thessalonica, being with us: the next day we touched at Sidon, and Julius courteously treated Paul, and gave him liberty to go to his friends, to refresh himself. Going from thence, we sailed under Cyprus, because the winds were contrary: and when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

Here the centurion found a ship of Alexandria sailing to Italy, into which he put us: and when we had sailed slowly many days, and were scarce come over against Cnidus, the wind not permitting us, we sailed under Crete, over against Salmone, and hardly passing it, came to a place called the Fair Havens, near to which was the city of Lasea.

Now when much time had been spent, and sailing was become dangerous, because the fast was already past, Paul admonished them, and said, Sirs, I perceive that this voyage will be with much hurt and danger, not only of the lading and ship, but also of our lives. Nevertheless, the centurion believed the master, and the owner of the ship, more than the things spoken by Paul; and the haven, not being convenient to winter in, the most part advised to depart thence, if by any means they might come to Phenice, and there to winter; which is a haven of Crete, lying toward the south-west and north-west; and when the south wind blew softly, thinking they should obtain their purpose, loosing thence, they sailed close by Crete, but not long after there arose a tempestuous wind, called Euroclydon; and when the ship was caught, and could not bear up into the wind, we let her drive, and running under a certain island called Claudia, we had much work to come at the boat; which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quick-sands, they lowered the sails, and so were driven. And being exceedingly tossed with the tempest, the next day they lightened the ship, and on the third day we cast out with our own hands, the tackling of the ship.

And now when neither sun nor stars had appeared in many days, and no small tempest lay upon us, all hope that

we should be saved was taken away. But after long abstinence, Paul stood up in the midst of them, and said, Ye should have hearkened to me, and not have loosed from Crete, by which ye have procured this harm and loss. Now I exhort you to be of good cheer, for there will be no loss of any man's life among you, but of the ship, for there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul, thou must be brought before Cesar; and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer, for I believe God, that it will be even as it was told me. But we must be cast on a certain island.

Now when the fourteenth night was come, as we were driven up and down in the Adriatick sea, the sailors about midnight deemed they drew near some land, and sounding, they found it twenty fathoms water; and when they had gone a little further, they sounded again, and found fifteen fathoms. Then fearing lest we should fall upon rocks, they cast four anchors out of the stern, and wished for the day, and as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under pretence as though they would cast anchors out of the fore ship, Paul said to the centurion and soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let it fall.

And as the day was coming on, Paul besought them all to take meat, saying, This is the fourteenth day that ye have waited, and continued fasting, having taken nothing. Wherefore I beseech you take some food, for this is for your health; for not a hair shall fall from the head of any one of you. And when he had thus spoken, he took bread, and gave thanks to God, in presence of them all, and breaking it he began to eat; then they all became cheerful, and took some meat.

And we were all in the ship, two hundred seventy-six persons; and after they had eaten enough, they lightened the ship, and cast the wheat into the sea: and when it was day they knew not the land, but discovered a certain creek with a shore, into which they were desirous, if possible to thrust in the ship. So taking up the anchors, they committed themselves



themselves to the sea, and loosed the rudder bands, and hoisted up the main-sail to the wind, and made towards the shore. And falling into a place where two seas met, they ran the ship aground, so that the fore part stuck fast and remained immoveable, but the hinder part was broken by the violence of the waves. Now the counsel of the soldiers was to kill the prisoners, lest any of them should swim out and escape; but the centurion willing to save Paul, kept them from their purpose, and commanded that those who could swim, should cast themselves first into the sea, and get to land, and the rest, some on boards, and some on broken pieces of the ship. And so they escaped all safe to land.

## XXVIII.

AND when they were escaped, they knew that the island was called Melita, and the barbarous people shewed us no little kindness, for they kindled a fire, and received us all because of the rain and cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand; when the Barbarians saw the venomous creature hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live: but he shook off the creature into the fire, and felt no harm. However they expected he would have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said he was a god.

Now about the same place were possessions of the chief man of the island, named Publius, who received us very courteously, and lodged us three days; and it came to pass that the father of Publius lay sick of a fever, and of a bloody flux, to whom Paul entered in, and having prayed, and laid his hands on him, and healed him. When this was done, others also in the island, who had diseases, came and were healed; who honoured us with many honours, and when we departed provided us such things as were necessary.

After three months we departed in a ship of Alexandria  
which

which had wintered in the island, whose sign was Castor and Pollux; and landing at Syracuse, where we staid three days. From thence going about, we came to Rhegium, and after one day the south wind blew, and we came the next day to Puteoli, where we found brethren, and were desired to stay with them seven days; and so we went towards Rome. From whence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the three Taverns; whom when Paul saw, he thanked God, and took courage.

When we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier who kept him. And after three days, Paul called together the chief of the Jews, and when they were come, he said to them, Men and brethren, though I have committed nothing against the people, nor against the customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans, who when they had examined me, would have let me go, because there was no cause of death in me, but the Jews speaking against it, I was constrained to appeal unto Cesar, not that I had ought to accuse my nation of: for this cause therefore have I desired to see, and to speak with you, since for the hope of Israel I am bound with this chain. They answered him, We have not received any letters concerning thee from Judea, neither have any of the brethren who came, shewed or spake any harm of thee, but we desire to hear of thee what thou thinkest; for as concerning this sect, we know it is every where spoken against.

And when they had appointed him a day, there came many to him into his lodging, to whom he expounded, and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the Prophets, from morning till evening. And some believed the things which were spoken; but others believed not. And when they agreed not among themselves, they departed, after Paul had thus said to them, Well hath the Holy Ghost said, speaking to our fathers by Esaias the prophet, Go unto this people, and say, Hearing ye shall hear, and not understand, and seeing ye shall see, and not perceive;  
for

for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and being converted I should heal them.

Be it therefore known unto you, that the salvation of God is sent to the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasonings among themselves. And Paul dwelt two whole years in his own hired house, and received all who came in to him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

---

## THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

### I.

PAUL a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised before by his prophets in the holy scriptures, concerning his son Jesus Christ our Lord, who was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, by whom we have received grace and apostleship for obedience to the faith among all nations, for his name; among whom ye also are the called of Jesus Christ.

To all that be at Rome, beloved of God, called to be saints: grace to you, and peace from God our Father, and the Lord Jesus Christ. First, I thank my God through Jesus Christ, for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers, requesting that I might now at length, by the will of God, have a prosperous journey to come unto you; for

I long

I long to see you, that I may impart to you some spiritual gift, to the end you may be established; that is, that I may be comforted together with you, by the mutual faith of both you and me.

Now I would not have you ignorant, brethren, that often times I have purposed to come to you, that I might have some fruit also among you, even as among the Gentiles; but hitherto have been hindered. I am debtor both to the Greeks, and to the Barbarians, both to the wise and unwise; so that as much as in me, I am ready to preach the gospel to you who are at Rome also: for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one who believeth; to the Jew first, and also to the Greek; therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God, is manifest in them, for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse, because when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God gave them up to the impure desires of their hearts, so that they dishonoured their bodies among themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them unto vile affections, women acting that which is against nature, and men burning in lust one towards another: thus they received in themselves the recompence due to their error. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things  
which

which are not convenient. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who though they know the judgment of God, and that those who do these things are worthy of death, yet, they not only do the same, but have pleasure in them that do them.

## II.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself: since thou who judgest doest the same things. But we know that the judgment of God is according to truth, against those who commit such things. And thinkest thou, O man, that judgest those who commit such things, and doest the same, that thou shalt escape the judgment of God? or despisest thou the riches of his goodness and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness, and impenitent heart, thou treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life: but to them who are contentious, and obey not the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile, for there is no respect of persons with God.

As many as have sinned without the law, shall perish without the law; and as many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified: For when the Gentiles, which have not the law, do by nature the things contained in the law, these not having



having the law, are a law among themselves; who shew the work of the law written in their hearts, their conscience bearing witness, and their thoughts the mean while, accusing, or excusing one another; in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

Behold, thou art a Jew, and reatest in the law, and makest thy boast of God; also knowest his will, and approvest the things which are more excellent, being instructed out of the law. And art confident that thou thyself art a guide of the blind, a light of those who are in darkness, an instructor of the foolish, a teacher of babes, who hast the form of knowledge, and of the truth in the law. Thou therefore who teachest another, teachest thou not thyself? thou who preacheest a man should not steal, dost thou steal? thou that sayest, A man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, dost thou dishonour God by breaking the law? for, as it is written, the name of God through you, is blasphemed among the Gentiles.

Circumcision verily profiteth, if thou keep the law: but if thou be a transgressor of the law, thy circumcision is made uncircumcision: therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted circumcision? and shall not uncircumcision (which is by nature) if it fulfil the law, judge thee, who with the letter and circumcision, dost transgress the law? for he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew, who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

### III.

THEREFORE by the deeds of the law, no flesh will be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe.

For

For all have sinned, and come short of the glory of God: being justified freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins which are past, by the forbearance of God; to declare at this time his righteousness; that he might be just, and the justifier of him who believeth in Jesus.

Where then is boasting? it is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude, that a man is justified by faith, without the deeds of the law. Is God the God of the Jews only? is he not also of the Gentiles? yes, of the Gentiles also; seeing it is one God who justifies the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? in no wise; on the contrary, we establish the law.

## V.

BEING justified by faith, we have peace with God, through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given to us. For when we were yet without strength, in due time Christ died for the ungodly. Scarcely for a righteous man will one die: yet it may be for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son; much more, when we are reconciled, shall we be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,

sinned, for until the law sin was in the world: but sin is not imputed when there is no law.

Nevertheless, death reigned from Adam to Moses, even over those who had not sinned after the likeness of Adam's transgression; who is the figure of him that was to come: but not as the offence so also is the free gift: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation; but the free gift is from many offences to justification. For if by one man's offence, death reigned by one, much more they who receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

As therefore by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life: for as by one man's disobedience many were made sinners; so by the obedience of one, shall many be made righteous. Moreover, the law entered that the offence might abound: but where sin abounded, grace did much more abound. That as sin had reigned unto death, even so grace might reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

## VI.

WHAT shall we say then? shall we continue in sin, that grace may abound? far be it; how shall we who are dead to sin, live any longer therein? know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. Knowing that

Christ

Christ being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. So likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof; neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those who are alive from the dead; and your members as instruments of righteousness unto God: for sin shall not have dominion over you, since ye are not under the law, but under grace.

What then? shall we sin, because we are not under the law, but under grace? far be it. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness? But God be thanked, that after having been servants of sin, ye have obeyed from the heart that form of doctrine which was delivered to you: being then made free from sin, ye became the servants of righteousness.

I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and iniquity unto iniquity; so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, of which ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

#### VIII.

THERE is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh,

flesh, for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit: for they who are after the flesh, mind the things of the flesh: but they who are to the spirit, the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace: because the carnal mind is enmity against God: for it is not subject to the law of God, neither can be.

So then, they who are in the flesh cannot please God, but ye are not in the flesh, but in the spirit, if indeed the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his; and if Christ be in you, the body is dead because of sin, but the spirit is life, because of righteousness. But if the spirit of him who raised up Jesus from the dead, dwell in you; he who raised up Christ from the dead will also quicken your mortal bodies by his spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh to live after the flesh; for if ye live after the flesh, ye shall die; but, if through the spirit, ye mortify the deeds of the body, ye shall live; for as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but have received the spirit of adoption, by which we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ: if so be we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because it shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they but we also which have the first fruits of the spirit, even we groan within ourselves,

VOL. II.

P

waiting



waiting for the adoption, the redemption of our body, for we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then with patience we wait for it. The spirit also helpeth our infirmities; for we know not what we should pray for, as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered. And he who searcheth the heart, knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God.

And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. For whom he foreknew, he also appointed to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he before appointed, these he also called; and whom he called, these he justified; and whom he justified, these he glorified.

What shall we then say to these things? if God be for us, who can be against us? he that spared not his own son, but delivered him up for us all; how shall he not with him also freely give us all things? who shall lay any thing to the charge of God's elect? it is God that justifieth: who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? as it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

# X.

BRETHREN, my heart's desire and prayer to God for Israel, is that they might be saved. For I bear them witness,  
that

that they have a zeal for God, but not according to knowledge. Being ignorant of God's righteousness, and seeking to establish their own righteousness, they have not submitted themselves to the righteousness of God: for Christ is the end of the law, for righteousness to every one that believeth. Moses says concerning the righteousness which is of the law, that the man who doeth those things, shall live by them: but the righteousness which is of faith, speaketh thus: Say not in thy heart, Who shall ascend into heaven; that is, to bring Christ down from above? or who shall descend into the deep? that is, to bring up Christ from the dead. But what saith it? the word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved; for with the heart there is believing unto righteousness, and with the mouth confession is made unto salvation. As the scripture saith, Whosoever believeth on him shall not be ashamed; for there is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him: yea, whosoever shall call on the name of the Lord, shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they are sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!\*

But all have not obeyed the gospel: for Isaiah saith, Lord, who hath believed our report? so then, saith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? yes, verily, their sound went into all the earth, and their words unto the ends of the world. But I further add, Did not Israel know? Moses says first, I will excite you to jealousy, by them that are no people, and

\* That is, of a spiritual felicity, not of a temporal happiness, as the Jews might expect.

by a foolish nation, I will anger you. Esaias also boldly saith, I was found of them that sought me not, I was made manifest to those who did not ask after me. But to Israel he saith, All the day long I have stretched forth my hands to a disobedient and gainsaying people.

## XI.

I SAY then, Hath God cast away his people? far be it; for I also am an Israelite, of the seed of Abraham, and of the tribe of Benjamin: God hath not cast away his people which he foreknew. Know ye not what the scripture saith of Elias? how he complaineth to God of the Israelites, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what is the answer of God to him? I have reserved to myself seven thousand men, who have not bowed the knee to Baal. Even so in this present time, there is a remnant, according to the election of grace.

I say then, Hath Israel stumbled, that they should fall: far be it! but rather through their fall salvation is come unto the Gentiles, to provoke them to jealousy. Now if the fall of them, be the riches of the world, and the diminishing of them, the riches of the Gentiles; how much more their fullness? I speak to you, Gentiles; in as much as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation those who are my flesh, and might save some of them. For if the casting of them away, be the reconciling of the world, what shall the receiving of them be but life from the dead? for if the first fruit be holy, the lump is also holy, and if the root be holy, so are the branches.

But if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partake of the root and fatness of the olive-tree, boast not against the branches; but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief, they were broken off, and thou standest by faith. Be not high-minded, but fear; for if

God

God spared not the natural branches, take heed lest he also spare not thee.

Behold therefore the goodness, and severity of God: severity on those who fell; but towards thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off. And they also, if they abide not in unbelief, they will be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted, contrary to thy nature, into a good olive-tree: how much more shall these, who are the natural branches, be grafted into their own olive-tree?

I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, That blindness in part is come to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the deliverer, who shall turn away ungodliness from Jacob: and this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as to the election, they are beloved for the Father's sake. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so these now have not believed, that by your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.

O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! for who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? for of him, and through him, and in him are all things: to whom be glory for ever. Amen.

## XII.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that

good and acceptable and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think more highly of himself than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office: so we being many are one body in Christ, and every one members one of another. Having then gifts, differing according to the grace which is given to us, whether prophecy, let us prophecy according to the proportion of faith, or ministry, let us wait on our ministering: or he that teacheth on teaching: or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with \* chearfulness.

Let love be without dissimulation: abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love; in honour preferring one another: not slothful in business, fervent in spirit, serving the Lord: rejoicing in hope, patient in tribulation, continuing instant in prayer: distributing to the necessity of the saints, given to hospitality. Bless them who persecute you, bless, and curse not. Rejoice with them that rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Render to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing † thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

\* Not give place to uneasiness or melancholy which a care for those who are in trouble is apt to create.

† Put him to pain, and soften him towards thee.



## XIII.

\* LET every soul be subject to the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves condemnation. Rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good: but if thou do evil, be afraid: because he beareth not the sword in vain: being the minister of God, to punish as a judge, him that doth evil. Wherefore ye must needs be subject, not only from fear of being punished, but also for conscience sake.

For this cause pay ye tribute also: for they are the ministers of God, attending constantly on this very thing. Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man any thing, except it be to love one another: for he that loveth another, hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly contained in this saying, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.

Add to this, the knowledge ye have of the time: that now it is high time for us to awake out of sleep: for now our salvation is nearer than when we (first) believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.

\* The design is to shew that Christianity does not overthrow the policy of the state; but on the contrary confirms it.

## XIV.

HIM that is weak in the faith receive ye, but not to doubtful disputations. One believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him who eateth not, judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth, yea he shall be holden up, for God is able to make him stand.

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, doth it for the Lord, and giveth God thanks: for none of us liveth to himself, nor dieth to himself; for whether we live, we live to the Lord, and if we die, we die to the Lord: whether therefore we live or die, we are the Lord's. For to this end Christ died and rose, and revived, that he might be Lord, both of the dead and living.

Why then dost thou judge thy brother? or why dost thou despise thy brother? we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother is grieved because of thy meat, now thou walkest not according to love. Destroy not with thy meat him for whom Christ died. Let not your good be evil spoken of. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. And he  
that

that serveth Christ in these things is acceptable to God, and approved of men.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Destroy not the work of God for meat. All things indeed are pure, but it is evil to that man who in his eating giveth offence. It is good not to eat flesh, nor drink wine, nor take any thing, whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself, before God. Happy is he who condemneth not himself in that which he alloweth. Whereas he that doubteth is condemned, if he eat, because he eateth not of faith: for whatsoever is not of faith, is sin.

## XV.

WE then who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ did not please himself, but, as it is written, The reproaches of them that reproached thee are fallen upon me. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.

Now the God of patience and consolation, grant you to be likeminded one towards another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, the Father of our Lord Jesus Christ. Receive ye one another as Christ received us, to the glory of God.

Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might praise God for his mercy, as it is written, For this cause I will confess thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice ye Gentiles with his people. And again, Praise the Lord all ye Gentiles, and laud him all ye people. Esaias likewise saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power

of the Holy Ghost. And I myself am persuaded of you, brethren, that ye also are full of goodness, filled with all knowledge, able to admonish one another. Nevertheless I have written to you, brethren, the more boldly, in some sort, putting you in mind, because of the grace which is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

I have therefore, whereof I may glory through Jesus Christ, in those things which pertain to God: for I will not dare to speak of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God, so that, from Jerusalem, and round about to Illyricum, I have fully preached the gospel of Christ. Yea, I have endeavoured to preach the gospel, where Christ was not named, lest I should build on another man's foundation: as it is written, Those to whom he had not been spoken of, shall see, and they that have not heard shall understand: for which cause I have been much hindered from coming to you: but now having no more place in these parts, and having had for these many years a great desire to come to you; whenever I take my journey into Spain I will come to you, for I hope to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

But now I am going to Jerusalem, to minister to the saints: for it hath pleased them of Macedonia and Achaia, to make a contribution for the poor saints at Jerusalem. It hath pleased them, and truly their debtors they are: for if the Gentiles have been made partakers of their spiritual things, it is their duty to minister to them in carnal things.

When therefore I have performed this service, and sealed this fruit to them, I will come by you into Spain; and I am sure that when I come to you, I shall come in the fulness of the blessing of the gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me,  
in

in your prayers to God for me; that I may be delivered from them who do not believe in Judea; and that my service at Jerusalem may be accepted of the saints, and that I may come to you with joy by the will of God, and may be refreshed with you.

Now the God of peace be with you all. Amen.

## XVI.

I COMMEND unto you Phebe our sister, who is a servant of the church at Cenchrea: that ye receive her in the Lord as becometh saints, and that ye assist her in whatever business she hath need of you; for she hath been a succourer of many, and of myself also. Salute Priscilla and Aquila, my helpers in Christ Jesus, who for my life laid down their own necks; to whom not I only give thanks, but likewise all the churches of the Gentiles. Salute also the church that is in their house; and my well beloved Epeneus, who is the first fruits of Achaia unto Christ.

Greet Mary, who bestowed much labour on us. Salute Andronicus and Junia my kinsmen and fellow-prisoners, who are of note among the apostles, and also were in Christ before me. Greet Amplias, my beloved in the Lord. Salute Urbane our helper in Christ, and Stachys, my beloved. Salute Apelles approved in Christ, and those who are of the household of Aristobulus. Salute Herodian, my kinsman, and those who are of the household of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord; also the beloved Persis, who has laboured much in the Lord. Salute Rufus chosen in the Lord, with his mother and mine.

Salute Afyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus, and Julia, Nereus and his sister, with Olympas, and all the saints which are with them. Salute one another with an holy kiss. The churches of Christ salute you.

Now I beseech you, brethren, mark them who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them: for such do not serve our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.



Your obedience is come abroad to all men; I am glad therefore on your behalf; yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Timothy my work-fellow, with Lucius, and Jason, and Sosipater my kinsmen salute you. I Tertius, who write this epistle, salute you in the Lord. Gaius my host, and of the whole church, saluteth you. Erastus the chamberlain of the city, saluteth you, with Quartus, a brother. The grace of our Lord Jesus Christ be with you all. Amen.

Now to him who is able to establish you, according to my gospel, and the preaching of Jesus Christ: according to the revelation of the mystery, which was kept secret since the world began; but is now made manifest by the scriptures of the prophets; according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen.

---

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

### I.

PAUL, called to be an apostle of Jesus Christ, by the will of God, and Sothenes our brother, to the church of God which is at Corinth: to them who are sanctified in Christ Jesus, called to be saints; with all who in every place call upon the name of Jesus Christ our Lord, both theirs and ours. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God, given you by Jesus Christ, that in every thing ye are enriched by him, in all utterance, and in all knowledge,

even

even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who will also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment: for it hath been told me, my brethren, by them who are of the house of Cloe, that there are contentions among you. That each of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, except Crispus and Gaius: lest any one should say, that I had baptized in my own name. I also baptized the household of Stephanus; besides these I know not that I baptized any other: for Christ sent me not to baptize, but to preach the gospel: not with wisdom of speech, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us who are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

For after that, in the wisdom of God, the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God; because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Ye

Ye see your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak \* things of the world, to confound the mighty; and base things of the world, and things which are despised, hath God chosen; yea, things which are not, to bring to nought things that are: that no flesh should glory in his presence: but of him ye are in Christ Jesus, who of God is made to us wisdom and righteousness, sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord.

## II.

AND I, brethren, when I came to you, I came not with excellency of speech, or wisdom, declaring unto you the testimony of God: for I determined not to know any thing among you, save Jesus Christ, and him crucified. I was with you in weakness, and in fear, and in much trembling: and my speech and preaching was not with enticing words of man's wisdom; but in the demonstration of the Spirit, and with power; that your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world for your glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man, save the spirit of a man, which is in him? even so the things of God no man knoweth, but the Spirit of God.

\* Such as were of low condition, and destitute of worldly wisdom.

Now

Now we have received not the spirit of the world, but the Spirit which is of God, that we may know the things which are freely given us by God; of which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him: neither can he know them, because they are spiritually discerned. But he that is spiritual, judgeth all things; yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

## III.

AND I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither are ye yet able, for ye are yet carnal: for seeing there is among you envying and strife, and divisions, are ye not carnal, and walk as men? while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted; Apollos watered: but God gave the increase. So then, neither is he that planteth any thing, nor he that watereth: but all is of God that giveth the increase.

Now he that planteth, and he that watereth, are one; and every man will receive his reward according to his own labour; and we are labourers together with God: ye are God's husbandry; ye are God's building: according to the grace of God which is given to me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon; for other foundation can no man lay, than that which is laid; which is Jesus Christ. And if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day will declare it, because it shall be revealed by fire, and the fire will try every one's work, of what

what sort it is: if any man's work abide, which he hath built thereupon, he shall receive a reward; if any man's work shall be burnt, he will suffer loss; but he himself shall be saved: yet so, as by fire.

Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you? if any man defileth the temple of God, him will God destroy: for the temple of God is holy, which temple ye are. Let no man deceive himself: if any one among you seemeth to be wise in this world, let him become a fool, that he may be wise: for the wisdom of this world is foolishness with God; as it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.

Therefore let no man glory in man, for all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's.

## IV.

LET a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful; but with me it is a small thing that I should be judged of you, or of man's judgment: yea, I judge not myself, for I know nothing by myself; yet I am not hereby justified, but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the heart: and then shall every man have praise of God.\*

Now these things, brethren, I have transferred to myself, and to Apollos, for your sakes: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one, against another; for who maketh thee differ from another? and what hast thou, which thou didst not receive? and if thou didst receive it, why dost thou glory, as if thou hadst not received it?

\* Proportionable to his labour and faithfulness.

Ye



Ye are full, ye are rich, ye have reigned as kings without us; and I wish indeed, that ye did reign, that we also might reign with you. For I think that God hath set forth us, the apostles, last as it were, appointed to death. We are made a spectacle to the world, to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even to this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place. We also labour, working with our own hands. Being reviled, we bless: being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and as the offscouring of all things unto this day.

I write not these things to shame you, but as my beloved sons, I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the gospel. I therefore beseech you, be followers of me. For this cause I have sent to you Timothy, who is my beloved son, and faithful in the Lord, who will put you in remembrance of my ways which be in Christ, as I teach in every church.

Now some are puffed up, as if I would not come to you. But I will come to you shortly, if the Lord will; and will know not the speech of them who are puffed up, but the power; for the kingdom of God is not inward, but in power. What will ye? shall I come to you with a rod, or in love, and in the spirit of meekness?

## V.

It is commonly reported that there is fornication among you, and such as is not so much as named among the Gentiles. Yet ye are puffed up, and have not rather mourned, that he who hath done this deed, might be taken away from among you. As for me, being absent in body, but present in spirit, I have already judged, as though I was present, concerning him who hath so done. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, that such a one should be delivered to Satan for the destruction

destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Your glorying is not good: know ye not that a little leaven leaveneth the whole lump? purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

I wrote to you in an epistle, not to keep company with fornicators, yet not altogether with the fornicators of this world, or the covetous, or extortioners, or idolaters; for then ye must needs go out of the world. But now I have written to you not to keep company with one who is called a brother, if he be a fornicator, or covetous, or an idolater, or railer, a drunkard, or an extortioner, with such a one no not to eat. For what have I to do to judge them also who are without? do not ye judge them that are within? but them who are without, God judgeth; therefore put away from among you that wicked person.

## VI.

WHEN any of you have a matter against another, dare ye to go to law before the unjust, and not before the saints? do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? know ye not that we shall judge angels? how much more things that pertain to this life? if then ye have occasion for judgments of things pertaining to this life, set them to judge who are the least esteemed in the church. I speak to your shame. Is it so, that there is not one wise man among you, not one that shall be able to judge between his brethren? but brother goeth to law with brother, and that before the unbelievers.

Now there certainly is a fault among you, because ye go to law one with another; why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? on the contrary, ye do wrong and defraud even your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived: neither  
fornicators,

fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, and such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God.

The body is not for fornication, but for the Lord, and the Lord for the body; and God, who hath raised up the Lord, will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? far be it. Know ye not that he who is joined to an harlot, is one body? for the two (saith he) shall be one flesh. So he that is joined to the Lord is one spirit.

Flee fornication: every sin that a man doeth, is without the body; but he that committeth fornication, sinneth against his own body. Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

## VII.

Now concerning the things of which ye wrote to me. If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away; and the woman who hath a husband that believeth not, if he be pleased to dwell with her, let her not leave him; for how knowest thou, O wife, whether thou shalt not save thy husband? or how knowest thou, O husband, whether thou shalt not save thy wife? as God hath distributed to every man, as the Lord hath called every one, so let him walk; and thus I teach in all churches.

Is any man called in uncircumcision, let him not become circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every one abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayst be made free, use it rather; for a servant called

called in the Lord, is the Lord's freeman; likewise he that is called being free, is Christ's servant: art thou bound to a wife? seek not to be loosed; art thou loosed from a wife? seek not a wife; but if thou marry, thou hast not sinned. Yet this I say, brethren, the time is short. It remaineth, that those who have wives, be as though they had not; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away.

## IX.

Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? if I be not an apostle to others, yet doubtless I am to you; for ye are the seal of my apostleship in the Lord. My answer to them that examine me, is this, Who goeth a warfare any time at his own charges; who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? say I these things as a man? saith not the law the same also? for it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn: doth God take care for oxen? or saith he it not altogether for us? for our sakes, no doubt, this is written, that he who plougheth, should plough in hope, and that he who thresheth in hope, should be partaker of his hope.

If we have sown to you spiritual things, is it a great matter if we reap your carnal things? \* if others be partakers of this power over you, are we not rather? but we have not used this power, but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they who minister about holy things, live of the things of the temple? and they who wait at the altar, are partakers with the altar; even so hath the Lord ordained, that they who preach the gospel, should live of the gospel; but I have used none of these things, nor have I thus written, that it should be so done to me; for it would be better for

\* That is, what is necessary to support life.

me to die, than that any man should make my glorying void; for though I preach the gospel, I have nothing to glory in, for necessity is laid upon me, and woe is to me if I preach not the gospel; if I do this willingly, I have a reward; but if unwillingly, a dispensation of the gospel is committed unto me. What then is my reward? it is that when I preach, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. And though I am free from all men, I have made myself a servant to all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews. To them that are under the law, as under the law, that I might gain them who are under the law. To those without the law, as without the law, though I was not without the law of God, being under the law of Christ, that I might gain them that are without the law.

To the weak I became as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the gospel sake, that I may become partaker of it with you. Know ye not that they who run in a race all run, yet but one receiveth the prize. So run, that ye may obtain. Every one that striveth for the mastery, is temperate in all things: \* they indeed do it to obtain a corruptible crown, but we an incorruptible. I therefore run, not as uncertainly; I fight, not as one beating the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.

## X.

I WOULD not have you ignorant, brethren, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea: and did all eat the same spiritual meat, and drink the same spiritual drink; for they drank of that spiritual rock which followed them; and that rock was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness.

\* That he may be fit for the race.

Now



Now these things should be as our examples, that we should not lust after evil things as they lusted: nor be idolaters, as some of them were, of whom it is written, The people sat down to eat and drink, and rose up to play. Nor let us commit fornication, as some of them did, and fell in one day three and twenty thousand. Nor tempt Christ, as some of them tempted, and were destroyed by serpents. Neither do ye murmur, as some of them murmured, and were destroyed by the destroyer.

All these things happened to them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Let him therefore who thinks that he standeth, take heed lest he fall. No temptation, except such as is common to man, has taken you; but God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation also, make a way to escape, that ye may be able to bear it. My dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say; the cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? for we being many, are one bread and one body: for we are all partakers of that one bread.

Now let no man seek his own, but every one another's advantage. Whatever is sold in the shambles that eat, asking no questions for conscience sake; for the earth is the Lord's, and the fullness thereof. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. Give no offence, neither to the Jews nor to the Gentiles, nor to the church of God.

# XI.

Be ye followers of me, even as I also am of Christ. I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you: but I would have you know, that the head of every man is Christ; and the head of the woman is the man: and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every

woman

woman that prayeth or prophesieth with her head uncovered, dishonoureth her head.

## XII.

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away to these dumb idols, even as ye were led. Wherefore I give you to understand, that no one who speaks by the Spirit of God, calleth Jesus accursed; and that no one can say that Jesus is the Lord, but by the Holy Ghost. There are diversities of gifts, but the same spirit; and differences of administration, but the same Lord; there are also diversities of operations, but it is the same God who worketh all in all. But the manifestation of the spirit, is given to every one to profit withal. To one is given by the spirit the word of wisdom; to another the word of knowledge, by the same spirit; to another faith, by the same spirit; to another the gifts of healing, by the same spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

But one and the same spirit all these, dividing to every one severally as he will. For as the body is one, and hath many members, and all the members together but one body, so also is Christ. For by one spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free; and have all been made to drink into one spirit.

The body is not one member, but many. If the foot should say; Because I am not the hand I am not of the body, is it therefore not of the body? and if the ear should say, Because I am not the eye I am not of the body; is it therefore not of the body? if the whole body were an eye, where would be the hearing? if the whole were hearing, where would be the smelling? but now God hath placed the members, each one of them, in the body, as it hath pleased him. And if they were all one member, where would be the body? but now there are many members, and but one body. And the eye cannot say to the hand, I have no need of thee. Nor again, the head to the feet, I have

have no need of you. Nay, much more those members of the body, which seem to be weakest, are necessary; and those members of the body which we think to be least honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath disposed the body together, giving more abundant honour to that power which wanted, that there should be no division in the body; but that the members should have the same care one for another. Thus whether one member suffers, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? however, seek ye earnestly the best gifts; and yet I shew unto you a more excellent way.

## XIII.

THOUGH I speak with the tongues of men and of angels, and have not charity, \* I am become like sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and if I have all faith, so as to remove mountains, and have not charity, I am nothing. And if I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave unseemly, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; or tongues, they shall cease;

\* That is love to God and man.

or knowledge, it shall vanish away. For we know in part, and we prophesy in part: but when that which is perfect is come, then what is in part will be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. We now see through a glass, darkly, but then, face to face: now I know in part, but then I shall know even as I also am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

## XIV.

FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that prophesieth, speaketh unto men to edification, exhortation, and comfort.

Brethren, be not children in understanding: in malice be ye children, but in understanding be men. Let all things be done to edification. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret. But if there be no interpreter, let him keep silence in the church, speaking to himself and to God. Let the prophets speak, two or three, and let the others judge. If any thing be revealed to another who sitteth by, let the first hold his peace. For ye may all prophesy, one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all the churches of the saints. Let all things be done decently, and in order.

## XV.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which ye also have received, and in which ye stand: by which also ye are saved, if ye keep in memory what I preached to you, unless ye have believed in vain. For I delivered unto you first of all, what I had received, that Christ died for our sins, according to the scriptures; and that he was buried, and rose again the third day, according to the scriptures: and that he was seen of Cephas, then of the twelve. After that he was

seen by above five hundred brethren at once ; of whom the greater part remain to this time, but some are fallen asleep. After that he was seen also by James, then by all the apostles, and last of all he was seen by me, as by one born out of due time. For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am : and this grace which was bestowed upon me was not in vain ; I laboured more abundantly than they all ; yet not I, but the grace of God which was with me.

Whether therefore it were I or they, so we preach, and so ye believed. Now if Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead ? but if there be no resurrection of the dead, then Christ is not risen ; and if Christ be not risen, then is our preaching vain, and your faith also is vain. Yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain, ye are yet in your sins. They also who are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are of all men most miserable\*.

But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. As in Adam all die, even so in Christ shall all be made alive. But every man in his order, Christ the first-fruit, next they who are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power. For he must reign, until he hath put all enemies under his feet. And the last enemy which shall be destroyed is death ; for he hath put all things under his feet : but when he saith all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subject

\* As having to meet with many afflictions, both inward and outward.



to him, then shall the Son also be subject to him who put all things under him, that God may be all in all.

To speak, after the manner of men, if I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we shall die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not: for some have not the knowledge of God: I speak this to your shame.

But some will say, How are the dead raised up? and with what body do they come? thou fool, that which thou sowest is not quickened except it die. And as to what thou sowest, thou sowest not the same body that shall be, but a bare grain, it may be of wheat, or some other grain. But God giveth it a body as it pleaseth him, to each seed its own body. Now there are celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; even one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory: it is sown in weakness, and it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. So also it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. That was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy, and as is the heavenly, such are they also that are heavenly. As we have borne the likeness of the earthy, we shall bear the likeness of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold I shew you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible,

tible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will come to pass the saying which is written, Death is swallowed up in victory.

O death where is thy sting? O grave where is thy victory? the sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, immoveable, always abounding in the work of the Lord: forasmuch as you know that your labour is not in vain in the Lord.

## XVI.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no collections when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem. And if the matter requireth that I should go also, they shall go with me.

When I shall pass through Macedonia I will come to you. And it may be that I shall stay with you, and winter with you, that ye may bring me on my journey, whithersoever I go: for I will not see you now by the way, but I hope to remain some time with you, if the Lord permit. But I will stay at Ephesus till Pentecost. For a door is opened to me, great and effectual, and there are many adversaries.

If Timothy come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do. Let no man therefore despise him: but conduct him forth in peace, that he may come to me: for I look for him with the brethren. As concerning our brother Apollos, I greatly desired him to come to you, but his will was not to come at this time: but he will come when he shall have convenient time.

Watch

Watch ye, stand fast in the faith, quit you like men, be strong; let all your things be done with love. Now, brethren, ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints; I beseech you that ye submit yourselves to such, and to every one that helpeth with us, and laboureth. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for what was wanting on your part they have supplied. They have refreshed my spirit and yours; therefore acknowledge such.

The churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren salute you, salute one another with an holy kiss. The salutation of me, Paul, with mine own hand.

The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

---

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

### I.

PAUL, an apostle of Jesus Christ, by the will of God, and Timothy our brother, unto the church of God, which is at Corinth, with all the saints who are in Achaia.

Grace be to you and peace, from God our Father, and from the Lord Jesus Christ. Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort with which we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in enduring the same sufferings, which we also suffer; or whether we be comforted, it is for

your consolation and salvation. And our hope of you is stedfast, knowing that as ye are partakers of the sufferings, so shall ye also partake of the consolation.

We would not have you ignorant, brethren, concerning the trouble which came to us in Asia, that we were exceedingly pressed, above strength, so that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead. He hath delivered us from so great a death, and doth still deliver; in whom we trust, that he will yet deliver us, you also helping together, by prayer, for us; that for the gift bestowed upon us, by the means of many, thanks may be given by many on our behalf: for our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards. And we write no other things to you, than those you have read, or acknowledge, and I trust you will acknowledge, even to the end. And ye have also acknowledged us in part, that we are your rejoicing, as ye are ours in the day of the Lord Jesus.

The Son of God, Jesus Christ, who was preached among you by us, by me, and Silvanus, and Timothy, was not yea and nay, but was yea: for all the promises of God in him are yea, and in him Amen, to the glory of God by us.

Now he who hath established us with you in Christ, and hath anointed us, is God. Who hath also sealed us, and given the earnest of the Spirit in our hearts. Moreover, I take God to witness, that to spare you I came not as yet to Corinth. Not that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

### III.

Do we begin again to commend ourselves? or need we, as some, epistles of commendation to you, or of commendation from you? ye are our epistle written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us; written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

And

And such confidence have we through Christ towards God; not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God, who hath made us able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

And if the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which was to be done away: how shall not the ministration of the Spirit be rather glorious? for if the ministry of condemnation be glory, much more doth the ministration of righteousness exceed in glory. Even that which was made glorious, had no glory in this respect, because of the glory which excelleth; and if that which is done away was glorious, much more is that which remaineth glorious.

Seeing then that we have such hope, we use great plainness of speech. Not as Moses, who put a vail over his face, that the Israelites could not look stedfastly to the end of that which is abolished. Their minds were blinded; and even to this day the same vail remaineth untaken away, in the reading of the Old Testament: which vail is taken away in Christ. Until this time, when Moses is read, the vail is upon their heart: but when it shall turn to the Lord, the vail will be taken away.

Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty; but we all, beholding with open face, as in a glass, the glory of the Lord, we are changed into the same image from glory to glory, as by the Spirit of the Lord.

## IV.

THEREFORE, seeing we have this ministry, as we have received mercy we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. If our gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them who believe not, lest the light of the



glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for the sake of Jesus. Since God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ; but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed: always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we, who live, are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. Having the same spirit of faith, as it is written, I believed, and therefore have I spoken: so likewise we believe, and therefore speak, knowing that he which raised up the Lord Jesus, shall also raise us up by Jesus, and present us with you.

All things are for your sakes, that the abundant grace, by the thanksgiving of many, might redound to the glory of God: for which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen, are eternal.

## V.

For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. In this we groan, earnestly desiring to be clothed upon with our house from heaven: if so be that being clothed, we shall not be found naked: for we who are in this tabernacle groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up by life.

Now

Now he who hath formed us for the self same thing, is God; who also hath given us the earnest of the spirit: therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: for we walk by faith, not by sight. We have confidence, I say, and are willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that whether present or absent, we may be acceptable to him: for we must all appear before the judgment seat of Christ, that each one may receive for the things done in his body, according to what he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest to God, and I trust are also made manifest in your consciences: for we do not again commend ourselves to you, but we give you occasion to glory on our behalf, that ye may have somewhat to answer them who glory in appearance, and not in heart.

The love of Christ constraineth us, because we thus judge, that if one died for all, then all were dead; and that he died for all, that they who live, should not henceforth live to themselves, but unto him who died for them, and rose again. Therefore henceforth we know no man after the flesh: yea, though we have known Christ after the flesh, yet henceforth we know him so no more: therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new; and all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; namely, that God was in Christ, reconciling the world to himself; not imputing their trespasses to them, and hath committed to us the word of reconciliation.

Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God, who hath dealt with him as a transgressor for our sakes, he who knew no sin; that in him we might partake of the righteousness of God.

## VI.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee : behold, now is the accepted time : behold, now is the day of salvation.

Giving no offence in any thing, that the ministry may not be blamed, but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses ; in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings : by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left : by honour and dishonour ; by evil report, and good report ; as deceivers and yet true ; as unknown, and yet well known ; as dying, and behold we live ; as chastened, and not killed ; as sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.

O ye Corinthians, our mouth is opened to you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same (I speak as to my children) be ye also enlarged. Be ye not unequally yoked with unbelievers : for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness ? and what concord is there between Christ and Belial ? or what part hath he that believeth, with an infidel ? and what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord ; and touch not the unclean things, and I will receive you, and will be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty.

## VII.

## VII.

HAVING therefore the promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.

When we were come into Macedonia, our flesh had no ease, we were afflicted on every side; without were contentions, within were fears; nevertheless God, who comforteth them that are cast down, comforted us by the coming of Titus: and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind towards me; so that I rejoiced the more; for though I made you sorry by a letter, I do not repent; I now rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive hurt by us in nothing. Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.

## VIII.

Now we would ye should know, brethren, of the grace of God bestowed on the churches of Macedonia: that in a great trial of affliction, there has been abundance of joy, and their deep poverty has abounded to the riches of their liberality; since according to their power, and even beyond it, they were willing. Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also. I speak not by command, but by occasion of the forwardness of others, to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor; that ye, through his poverty, might be rich. Now therefore accomplish the doing of it, that as there was a readiness to will, so there may be a performance also out of that you have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

We take care that no man should blame us in this abundance which is administered by us; providing things honest, not only in the sight of the Lord, but in the sight of men.

## IX.

BUT this I say; he that soweth sparingly, shall reap sparingly; and he that soweth bountifully, shall reap bountifully. Let every man give according as he hath purposed in his heart; not grudgingly, as of necessity; for God loveth a cheerful giver. And God is able to make all grace abound towards you; that always having sufficiency in all things, ye may abound in every good work; as it is written, He hath distributed abroad; he hath given to the poor; his righteousness remaineth for ever.

Now God, who giveth seed to the sower, will minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; that, being enriched in every thing, ye might abound in liberality, which will occasion, through us, thanksgiving to God: for the ministration of this service not only supplieth the wants of the spirits, but is abundant by many thanksgivings to God. Thanks be to God for his unspeakable gift.

## X.

NOW I Paul, who in presence am but mean among you, but, being absent, am bold toward you; I beseech you, by the meekness and gentleness of Christ: I now beseech you, that so when I am present, I may not have occasion to be bold with that confidence, which I think of making use of towards some, who think of us, as if we walk according to the flesh; for though we walk in the flesh, we do not war according to the flesh; for the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds, casting down reasonings, and every high thing which exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ.

We dare not to make ourselves of those who commend themselves, nor compare ourselves with them; who measuring themselves by themselves, and comparing themselves  
among



among themselves, are not wise. We will not boast of things beyond our measure, but according to the measure of the rule, which God hath distributed to us. He that gloryeth, let him glory in the Lord : for not he that commendeth himself is approved, but whom the Lord commendeth.

## XI.

I AM jealous over you, with a godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ ; but I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

There are false apostles, deceitful workers, transforming themselves into the apostles of Christ : and no wonder ; for satan himself is transformed into an angel of light. Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

Seeing many glory after the flesh, I will glory also. For ye bear with the foolish, seeing ye yourselves are wise. Are they the offspring of Abraham ? so am I : are they ministers of Christ ? I am more : in labours more abundant, in stripes far exceeding, in prisons more frequently, often near to death : from the Jews five times I received forty stripes, save one : thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, in journeying often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils among the heathen, in perils in the city, and in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness.

Besides these things which are without, there cometh upon me daily, the care of all the churches. If it be fit for me to glory, I will glory of the things which concern my infirmities. The God and Father of our Lord Jesus Christ, who is blessed for evermore, knoweth that I lie not. In Damascus, the governor under Aretas the king, desirous to apprehend me, kept the city of the Damascenes with a garrison ; and through a window, in a basket, I was let down by the wall, and escaped his hands.

## XII.

## XII.

IT is not expedient for me to glory, but I will come to visions and revelations of the Lord.

I knew a man in Christ, above fourteen years ago, (whether in the body, or out of the body, I cannot tell: God knoweth.) How he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter: of such a one I will glory, but of myself I will not glory, except in mine infirmities. And lest also I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure. For this thing, I besought the Lord thrice, that it might depart from me: and he said to me, My grace is sufficient for thee, for my strength is made perfect in weakness. I will therefore rather glory in my infirmities, that the power of Christ may rest upon me; therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for the sake of Christ: for when I am weak, then am I strong.

Behold, now the third time, I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you. I will gladly spend and be spent for you, though the more I love you, the less I am loved. Did I make a gain of you by any of them whom I sent to you? I desired Titus, and with him I sent a brother: did Titus make a gain of you? walked we not in the same spirit? and in the same steps? we do all things, dearly beloved, for your edification.

But I fear lest when I come, I shall not find you such as I would; and that I shall be found by you such as ye would not: lest there should be debates, envyings, animosities, strifes, back-bitings, whisperings, pride, tumults: and lest when I come again, my God should humble me among you, and that I shall have to bewail many, who have sinned already, and have not repented of the uncleanness, fornication, and lasciviousness, which they have committed.

## XIII.

This third time I am coming to you: in the mouth of  
two

two or three witnesses shall every word be established. I said before, and foretel you as if I were present, the second time; and being absent now, I write to them who have heretofore sinned, and to all other, that if I come again, I will not spare. Examine yourselves, whether ye be in the faith; prove yourselves: know ye not your own selves, that Jesus Christ is in you, except ye be reprobates? but I trust ye will know that we are not reprobates.

Now I pray to God that ye do no evil, but that ye should do that which is honest. For we can do nothing against the truth, but for the truth: this also we wish, even your perfection. Therefore I write these things, being absent, lest when I am present, I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

Finally, brethren farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace will be with you. Greet one another with a holy kiss: all the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

---

## THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.\*

### I.

PAUL, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead; and all the brethren who are with me, unto the churches of Galatia.

Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and our Father, to whom be glory for ever and ever. Amen.

\* The Apostle endeavours to shew that no dependance is to be placed on the ceremonies of the law, nor on bare outward performances.

I wonder

I wonder that ye are so soon removed from him who called you into the grace of Christ. Do I seek to please men? if it were but men that I sought to please, I should not be the servant of Christ; but I declare to you, brethren, that the gospel which was preached by me, is not after man; for I neither received it, nor was taught it of man; but by the revelation of Jesus Christ. And when it pleased God, who called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood, neither did I go up to Jerusalem, to them who were apostles before me, but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days; but I saw no other of the apostles, except James the Lord's brother.

After this, I went into the regions of Syria and Cilicia, and was unknown by face to the churches of Judea that were in Christ. They had heard only, that he who in times past persecuted us, now preacheth the faith which once he opposed, and they glorified God in me.

## II.

THEN fourteen years after, I went up again to Jerusalem, with Barnabas, and took Titus with me also. I went up by revelation, and communicated unto them the gospel which I preach among the Gentiles: and when James, Cephas, and John, who seemed to be pillars, perceived the grace which was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go to the heathen, and they to the circumcision. Only they would that we should remember the poor, the same which I also was forward to do.

But when Peter was come to Antioch, before that certain came from James, he eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing those who were of the circumcision. The other Jews also disssembled with him, insomuch that Barnabas was carried away with their dissimulation. But when I saw that they walked not according to the truth of the gospel,  
I said

I said to Peter, If thou, being a Jew, livest after the manner of the Gentiles, and not as the Jews; why dost thou compel the Gentiles to live as do the Jews? knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ: we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. If I build again the things which I destroyed, I make myself a transgressor: for through the law I am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God, for if righteousness come by the law, then Christ died in vain.

## III.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth; before whose eyes Jesus Christ hath been evidently set forth, crucified among you. This only I would learn of you, received ye the spirit by the works of the law, or by the hearing of faith? are ye so foolish, having begun in the spirit, are ye now made perfect by the flesh? have ye suffered so many things in vain? if it be yet in vain. He therefore who ministreth to you the spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith? even as Abraham believed God, and it was accounted to him for righteousness.

Know therefore, that they who are of faith, are the children of Abraham. And in the scripture which foresaw that God would justify the heathen through faith, the gospel being preached to Abraham, it is said, In thee shall all nations be blessed. So then they who are of faith, are blessed with faithful Abraham. It is moreover evident that no one is justified by the law in the sight of God; for the just shall live by faith; and the law is not of faith, but faith, The man who does these things shall live by them. But Christ hath redeemed us from the curse of the law, being made a curse for us, since it is written, Cursed is every one that



that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ that we might receive the promise of the Spirit through faith.

Is the law then against the promises of God? by no means: for if we had received a law which could have given life, truly righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe. Before faith came, we were kept under the law, shut up as to the faith which should afterwards be revealed: wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith; but after faith is come, we are no longer under a schoolmaster: for ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye the offspring of Abraham, and heirs according to the promise.

#### IV.

BUT now after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, to which ye desire again to be in bondage? ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain: am I therefore become your enemy, because I tell you the truth? my little children of whom I travail in birth again until Christ be formed in you, tell me, that ye desire to be under the law. Fear ye not the law? for it is written, that Abraham had two sons, the one born after the flesh, and the other by promise, which things are an allegory: for these are the two covenants, the one from the mount Sinai, which gendereth to bondage, and answereth to Jerusalem, which now is, and is in bondage with her children; but Jerusalem that is above is free, which is the mother of us all.

Now we, brethren, as Isaac was, are the children of promise: but as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

## V.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Christ is become of no effect to you who desire to be justified by the law; ye are fallen from grace; for we through the Spirit wait for the hope of righteousness by faith: for in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Ye did run well, who hindered you, that ye should not obey the truth? this persuasion cometh not of him who called you. A little leaven leaveneth the whole lump.

Brethren, ye have been called to liberty; only use not liberty as an occasion for indulgence to the flesh, but by love serve one another; for all the law is fulfilled in one saying, even in this, Thou shalt love thy neighbour as thyself; but if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh; for the flesh lusteth against the Spirit, and the Spirit against the flesh: these are contrary the one to the other, so that ye cannot do what ye would; but if ye be led by the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wraths, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like, concerning which I tell you, as I have also told you in time past, that they who do such things, shall not inherit the kingdom of God.

But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they who are Christ's have crucified the flesh, with the affections and lusts. If we live in the spirit, let us also walk in the spirit: let us not be desirous of vain glory, provoking one another, envying one another.

## VI.

## VI.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burthens, and so fulfil the law of Christ. For if a man think himself to be something when he is nothing, he deceiveth himself. Let each one prove his own work, and then he will have rejoicing in himself, and not in another; for every man shall bear his own burthen. Let him that is taught in the word, communicate to him that teacheth, in all good things. Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap, if we faint not. As we have opportunity let us do good unto all men, especially to them who are of the household of faith. Ye see how large a letter I have written unto you with my own hand. But far be it from me that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk by this rule, peace be on them, and mercy, and upon the Israel of God.

Henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

---

THE EPISTLE OF PAUL TO THE  
EPHESIANS.

## I.

PAUL, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.

Grace

Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence: having made known unto us the mystery of his will, according to his good pleasure, and as he had purposed in himself: that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things, after the counsel of his own will: that we who first trusted in Christ, should be to the praise of his glory.

Ye also trusted in him after hearing the word of truth, the gospel of your salvation; in whom also, after ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, to the praise of his glory. Therefore, having heard of your faith in the Lord Jesus, and love to all the saints, I cease not to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in  
the

the heavenly places: far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. He hath put all things under his feet, and hath given him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.

## II.

AND you hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.

For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which he hath before ordained that we should walk in them. Therefore remember that ye being in time past Gentiles in the flesh, called the uncircumcision by those who are called the circumcision in the flesh made with hands: that at that time ye were without Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise; having no hope, and without God in the world.

But now in Christ Jesus, ye who were once far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: having abolished in his flesh the enmity, even the law of commandments, contained in ordinances; that he might make in himself, of two, one  
new



new man, so making peace; that he might reconcile both unto God, in one body by the cross, having slain the enmity thereby. He came and preached peace to you, who were far off, and to those who were nigh. For through him we both have access by one spirit to the Father.

Therefore ye are no more strangers and foreigners; but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In whom also ye are built together, for an habitation of God through the spirit.

## III.

For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, given to me towards you; how that by revelation he made known unto me the mystery, as I wrote before in few words? whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel; whereof I was made a minister, according to the gift of the grace of God given to me, by the effectual working of his power.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ. That now it might be known to the principalities and powers in heavenly places, by the church, the manifold wisdom of God. According to the eternal purpose, which he purposed in Christ Jesus our Lord, in whom we have boldness, and access with confidence by the faith of him. Therefore I desire that ye faint not at my tribulations for you, which are your glory.

Because of this I bow my knees to the Father of our Lord

Lord Jesus Christ; of whom the whole family in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inward man. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend, with all the saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Now unto him who is able to do abundantly, above all that we ask or think, according to the power which worketh in us; unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

## IV.

I, THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation with which ye are called; in all lowliness and meekness, with long-suffering, forbearing one another in love: endeavouring to keep the unity of the spirit in the bond of peace.

There is one body and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism: one God, and Father of all, who is above all, and through all, and in you all. But to every one of us is given grace according to the measure of the gift of Christ. Therefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth: he who descended is the same who ascended up far above all heavens, that he might fill all things. And he gave some apostles, and some prophets, some evangelists; some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

That henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait

wait to deceive : but speaking the truth in love, may grow up in all things into him, who is the head, even Christ : from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

This therefore I say, and testify in the Lord, that henceforth ye walk not as other Gentiles walk, in the vanity of their mind ; having the understanding darkened, being alienated from the life of God, through the ignorance which is in them, because of the blindness of their heart : who being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness : but ye have not so learned Christ : if so be that ye have heard him, and have been taught by him, as the truth is in Jesus. That ye should put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts ; and be renewed in the spirit of your mind ; and should put on the new man, which after God is created in righteousness and true holiness.

Wherefore, putting away lying, speak every man truth with his neighbour ; for we are members one of another. Be angry and sin not ; let not the sun go down on your wrath, nor give place to the devil.

Let him that stole steal no more, but rather let him labour, working with his hands that which is good, that so he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers : and grieve not the Holy Spirit of God, by which ye are sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice : and be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

## V.

Be ye therefore followers of God as dear children ; and walk in love, as Christ also hath loved us, and hath given himself

himself for us, an offering and sacrifice to good, for a sweet smelling favour.

Let not fornication, nor any uncleanness, or covetousness, be once named among you, which become not saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous person, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God on the children of disobedience. Be not therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of the light (for the fruit of the Spirit is in all goodness, righteousness, and truth.) Proving what is acceptable to the Lord; and have no fellowship with the unfruitful works of darkness; but rather reprove them. For it is a shame even to speak of those things which are done by them in secret.

Now all things that are reproved are made manifest by the light: for whatsoever maketh manifest, is light: therefore it is said, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Be not unwise, but understanding what the will of the Lord is. Be not drunk with wine, in which is excess, but be filled with the Spirit: speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord: giving thanks always, for all things, unto God the Father, in the name of our Lord Jesus Christ, submitting yourselves one to another in the fear of God.

Wives, submit yourselves to your own husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water, by the word.

That

That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.

So ought men to love their wives as their own bodies: he that loveth his wife, loveth himself; for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. Seeing we are members of his body, of his flesh and of his bones: for this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless let each of you in particular, so love his wife as himself, and the wife see that she reverence her husband.

## VI.

**CHILDREN**, obey your parents in the Lord; for this is right. The first commandment is, with a promise; honour thy father and mother, that it may be well with thee, and thou mayst live long on the earth: and, ye fathers, provoke not your children, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them who are your masters, according to the flesh; with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as pleasing men; but as the servants of Christ, doing the will of God from the heart: with good will doing service as to the Lord, and not to men: knowing that whatever good thing any man doth, he will receive the same of the Lord, whether bond or free. And ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven, and that there is no respect of persons with him.

Finally my brethren, be strong in the Lord, and in the power of his might: put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Therefore take unto you the whole armour of God, that ye may be able to resist in the evil day, and having done all, to stand.



Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace : above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one. Take also the helmet of salvation, and the sword of the spirit, which is the word of God. Praying always, with all prayer and supplication, in the spirit ; and watching thereunto with all perseverance, and supplication for all saints : and for me, that utterance may be given to me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds ; that I may speak boldly in it, as I ought to speak.

But now that ye may know my affairs, and how I do : Tychicus, a beloved brother, and faithful minister in the Lord, shall make them all known to you : whom I have sent to you for this purpose, that ye might be informed of our affairs, and he might comfort your hearts.

Peace be to the brethren, and love, with faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

---

## THE EPISTLE OF PAUL TO THE PHILIPPIANS.

### I.

PAUL and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons.

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ : I thank my God upon every remembrance of you : always, in every prayer for you all, making request with joy ; for your fellowship in the gospel, from the first day until now ; being confident of this very thing, that he who hath begun a good work in you, will perform it till the day of Jesus Christ. And it is meet for me to think this of you all, because I have you in my heart, in as much as, (both in my bonds, and in the defence and confirmation

confirmation of the gospel,) ye all are partakers of my grace. For God is my witness, how greatly I long after you all, in the bowels of Jesus Christ.

And this I pray, that your love may abound yet more and more in knowledge, and in all judgment. That ye may approve things which are excellent, and may be sincere, and without offence, till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God.

I would have you know brethren, that the things which have happened to me, have been rather to the furtherance of the gospel: so that my bonds in Christ are manifest in all the palace, and in all other places. And many of the brethren in the Lord, increasing in confidence by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ of envy and strife, and some of goodwill. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and in this I rejoice, yea, and will rejoice; for I know this will turn to my salvation, through your prayer, and the supply of the spirit of Jesus Christ. According to my earnest expectation and hope, that in nothing I shall be ashamed, but that in all boldness, as always, so now also, Christ will be magnified in my body; whether it be by life or by death. For to me to live is Christ, and to die is gain. If I live in the flesh this is the fruit of my labour: yet what I shall chuse I know not; for I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better; yet to remain in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith. That your rejoicing for me in Christ Jesus may be more abundant, by my coming to you again. Only let your conversation be as cometh the gospel of Christ, that whether I come to see you, or be absent, I may hear, concerning you, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel: in nothing terrified by your adver-

saries; which is to them an evident token of perdition; but to you of salvation, and that of God. For it is given to you in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Having the same conflict which ye saw in me, and now hear to be in me.

## II.

IF there be then any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies; fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than himself. Look not every man on his own things; but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; yet made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and on earth, and under the earth: and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence: work out your own salvation with fear and trembling: for it is God who worketh in you, both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless, and harmless; the sons of God, without rebuke, in the midst of a crooked and perverse nation; among whom ye shine as lights in the world: holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, nor laboured in vain. And if I should be offered upon the sacrifice and service of your faith, I should be glad, and  
rejoice

rejoice with you all. For the same cause do ye also rejoice, and be glad with me.

I trust in the Lord Jesus, to send Timothy shortly to you, that I may be of good comfort, when I know your state. For I have no man like-minded, who will naturally care for your state; because all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that as a Son with the Father, he served with me in the gospel. Him therefore I hope to send as soon as I shall see how it will go with me. And I trust that I also shall come myself shortly.

Yet I thought it necessary to send to you, Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was in heaviness, because ye had heard that he had been sick. Indeed he was sick nigh unto death; but God had mercy on him: and not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that my sorrow may be lessened. Receive him therefore in the Lord, with all gladness, and hold such in reputation, inasmuch as for the work of Christ he was nigh unto death; not regarding his life, to supply your lack of service toward me.

### III.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil-workers, beware of the concision. We are of the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, having no confidence in the flesh. Though I might have confidence in the flesh; if any other man thinketh he hath whereof he might trust in the flesh, I more, being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, according to the law a pharisee, concerning zeal, persecuting the church: and as to the righteousness which is in the law, blameless. But what things which were pain to me, those I have counted loss for Christ. Yea, doubtless I count all things

but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but dung, that I may win Christ: and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means I might attain to the resurrection of the dead.

Not as though I had already attained, or were already perfect: but I follow after, that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus: let us therefore, as many as be perfect, be thus minded: and if in any thing ye are of a different mind, God will reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Brethren, be followers together of me, and mark them who walk so, as ye have us for an example. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. But our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself.

#### IV.

THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

I beseech Euodias, and beseech Syntyche that they be of the same mind in the Lord. And I intreat thee also,  
true



true yokefellow, help those women who laboured with me in the gospel, with Clement, and the rest of my fellow-labourers, whose names are in the book of life.

Rejoice in the Lord always, and again I say, Rejoice. Let your moderation be known unto all men: the Lord is at hand. Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have learned and received, and heard and seen in me, do; and the God of peace shall be with you.

I rejoiced in the Lord greatly, that now at last your care of me hath flourished again; wherein ye were careful, but ye lacked opportunity. I speak not in respect to want, for I have learned in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound. Every where, and in all things, I am instructed, both to be full and to be hungry, to abound, and to suffer need. I can do all things through Christ, which strengtheneth me.

Now to God and our Father, be glory for ever and ever, Amen. Salute every saint in Christ Jesus: the brethren which are with me salute you. All the saints salute you, especially those who are of Cæsar's household.

The grace of our Lord Jesus Christ be with you all, Amen.

---

## THE EPISTLE OF PAUL TO THE COLOSSIANS.

### I.

PAUL, an apostle of Jesus Christ, by the will of God, and Timothy our brother, to the saints and faithful brethren in Christ, which are at Colosse,

R 5

Grace

Grace be to you, and peace from God our Father; and the Lord Jesus Christ. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you; since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints: for the hope of what is laid up for you in heaven, of which ye have heard before in the word of the truth of the gospel: which is come to you, as it is into all the world, and bringeth forth fruit, even as in you, from the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ, who also declared to us your love in the spirit. Therefore we also, since the day we heard of it, cease not to pray for you, desiring that ye might be filled with the knowledge of his will, in all his wisdom and spiritual understanding. That ye might walk worthy of the Lord in all that is pleasing, being fruitful in every good work, and increasing in the knowledge of God. Strengthened with all might according to his glorious power, unto all patience, and long-suffering, with joy: giving thanks to the Father, who hath made us fit to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son: in whom we have redemption through his blood, the forgiveness of sins.

He is the image of the invisible God, the first-born of every creature: for by him were all things created which are in heaven, and which are in earth; visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by him, and for him. He is before all things, and by him all things subsist. He is the head of the body, the church: who is the beginning, the first born from the dead, that in all things he might have the pre-eminence; for it pleased the Father, that in him all fulness should dwell; and by him to reconcile all things to himself; having made peace by the blood of his cross: by him, I say, whether they be things on earth, or things in heaven.

And you who were sometime alienated, and enemies in your mind by wicked works, now hath he reconciled, in  
the

the body of his flesh, through death, to present you holy, and unblameable, and unreprouable in his sight. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel; which ye have heard, and which has been preached to every creature under heaven; whereof I Paul am made a minister. I now rejoice in my sufferings for you, and fill up in my flesh that which is behind of the afflictions of Christ, for his body's sake, which is the Church: whereof I am made a minister according to the dispensation of God, given to me for you, to fulfill the word of God: even the mystery which hath been hid from ages and generations, but now is made manifest to his saints: to whom God would make known what are the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory. Him we preach, warning every man, and teaching every man in wisdom, that we may present them perfect in Christ Jesus. Whereunto I also labour, striving according to his working, which worketh in me mightily.

## II.

For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh. That their hearts may be comforted, being knit together in love, and unto all the riches of the full assurance of understanding; to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge.

This I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet I am present with you in the Spirit, rejoicing to behold your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and confirmed in the faith, as ye have been taught, abounding therein with thanksgiving.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete

in him, who is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: being buried with him in baptism, with him also ye are risen through faith of the operation of God, who hath raised him up from the dead. And you that were dead in sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses: blotting out the hand writing of ordinances which was against us, and took it out of the way, nailing it to his cross. Having also spoiled principalities and powers, he made a shew of them openly, triumphing over them, in it.

Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath-days: which are a shadow of things to come, but the body is of Christ. Let no man defraud you of your reward, in a voluntary humility, and worshipping of angels; intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head, from which all the body having nourishment ministred, and knit together by joints and bands, increaseth with the increase of God.

Wherefore, if ye be dead with Christ from the rudiments of the world: why, as those who live in the world, are ye subject to ordinances? (Touch not, taste not, handle not; which are all to perish with the using,) after the commandments and doctrines of men. Which things have indeed a shew of wisdom in will-worship and humility, and in neglecting of the body, not in any honour to the satisfying of the flesh.

### III.

If then ye be risen with Christ, seek those things which are above; where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.

Mortify therefore your members which are on the earth. Fornication, uncleanness, inordinate affection, evil desire and covetousness, which is idolatry: for which things, the  
wrath

wrath of God cometh on the children of disobedience : in the which ye also sometimes walked, when ye lived in them. But now also put away all these things, anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Lie not one to another ; seeing that ye have put off the old man with his deeds ; and have put on the new man, which is renewed in knowledge, after the image of him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free : but Christ is all, and in all.

Put on therefore as the elect of God, holy, and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. Forbearing one another, and forgiving one another ; if any man have a complaint against any ; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfection. And let the peace of God rule in your hearts, to which also ye are called in one body ; and be ye thankful.

Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms, and hymns, and spiritual songs ; singing with grace in your hearts to the Lord. Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus ; giving thanks to God the Father by him.

Wives, submit yourselves to your husbands, as it is fit in the Lord. Husbands, love your wives ; and be not bitter against them. Children, obey your parents, in all things ; for this is well pleasing to the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh : not with eye service, as men pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men : knowing, that of the Lord, ye shall receive the reward of the inheritance : for ye serve the Lord, Christ. But he that doeth wrong, shall receive for the wrong, which he hath done : and there is no respect of persons.

#### IV.

MASTERS, give to your servants what is just and equal, knowing that ye also have a master in heaven. Continue in prayer,



prayer, and watch in the same with thanksgiving : praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am in bonds : that I may make it manifest as I ought to speak.

Walk in wisdom towards those who are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. All my state Tychicus will make known to you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord : whom I have sent to you on purpose, that he might know your estate, and comfort your hearts, with Onesimus a faithful and beloved brother, who is one of you. They will inform you of all things which are done here.

Aristarchus my fellow-prisoner saluteth you, and Mark, sister's son to Barnabas, (concerning whom ye have received commandment ; if he come to you receive him.) Jesus, who is called Justus, also saluteth you, they are of the circumcision. These only are my fellow-workers unto the kingdom of God ; who have been a comfort to me.

Epaphras, a servant of Christ, who is one of you, saluteth you ; always striving for you fervently in prayers, that ye may stand perfect and complete in all the will of God. This I testify of him that he hath much zeal for you, and for them that are in Laodicea and Hierapolis. Luke, the beloved physician, and Demas salute you. Salute the brethren of Laodicea, also Nymphas, and the church which is in his house.

And when this epistle has been read amongst you, cause that it be also read in the church of the Laodiceans ; and likewise read the epistle from Laodicea, and say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

The salutation by the hand of me, Paul, remember my bonds ; grace be with you. Amen.

THE FIRST EPISTLE OF PAUL TO THE  
THESSALONIANS.

## I.

PAUL, and Sylvanus, and Timothy, to the church of the Theſſalonians, which is in God the Father, and in the Lord Jeſus Chriſt; grace be unto you, and peace from God our Father, and the Lord Jeſus Chriſt: We give thanks to God always for you all, making mention of you in our prayers; remembering without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God our Father, knowing, brethren, beloved, your election of God, for our goſpel came not to you in word only, but alſo in power, and in the Holy Spirit, and in much aſſurance as ye know what manner of men we were among you for your ſake.

And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt, ſo that ye were examples to all that believe in Macedonia and Achaia; and from you ſounded out the word of the Lord, not only in Macedonia and Achaia, but in every place, your faith towards God is ſpread abroad, ſo that we need not ſpeak of it. They themſelves ſhew concerning us, what manner of entering in we had unto you, and how ye turned to God from idols, to ſerve the living and true God; and to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus who delivered us from the wrath to come.

## II.

YE know, brethren, our entrance in unto you was not in vain. After we had ſuffered, and were ſhamefully intreated at Philippi, we were bold in our God, to ſpeak to you the goſpel of God in much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be intruſted with the goſpel,  
fo

so we speak, not as pleasing men, but God, who trieth our hearts. Neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness. Nor did we seek glory of men, neither from you, nor of others, when we might have been burthensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherishes her children.

Being affectionately desirous of you, we were willing to have imparted to you, not only the gospel of God, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail, how labouring night and day, because we would not be chargeable to any of you, we preached unto you the gospel of God. Ye are our witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe; you know how we exhorted and comforted every one of you, as a father doth his children, and charged you to walk worthy of God, who hath called you unto his kingdom and glory.

For this cause we thank God without ceasing, in that when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh in you that believe. Ye became followers of the churches of God which are in Christ Jesus, in Judea; having suffered the same things of your own countrymen, as they have of the Jews, who killed the Lord Jesus, and their own prophets, and have persecuted us; and while they please not God, are contrary to all men, forbidding us to speak to the Gentiles, that they might be saved: thus wrath is come upon them to the uttermost.

Now brethren, we, being taken from you for a short time, as to our presence, but not in heart, endeavoured the more abundantly to see your face, even with great desire. We would have come to you, (even I Paul) once and again, but satan hindered us; for what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming, ye are our glory and joy.

III.

## III.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timothy our brother, a minister of God, and our fellow-labourer in the gospel of Christ, to establish you and comfort you concerning your faith, that no man might be moved by these afflictions, for even when we were with you, we told you before, that we should suffer tribulation, which hath come to pass, as ye know.

When I could no longer forbear, I sent to know your faith, fearing, lest the tempter should by some means have tempted you, and our labour be in vain. But when Timothy came from you to us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us, desiring greatly to see us, as we are also, to see you. And this, brethren, hath comforted us in all our affliction and distress, even your faith; for now we live if ye stand fast in the Lord. What thanks can we render to God for you, in all the joy wherewith we rejoice for your sakes before him: we pray night and day exceedingly, that we might see your faces, and might perfect that which is wanting in your faith.

Now God our Father, and our Lord Jesus Christ direct our way to you; and the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you, that your hearts may be established unblameable in holiness before God, our Father, at the coming of our Lord Jesus Christ with all his saints.

## IV.

FURTHERMORE we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you, from the Lord Jesus. This is the will of God, even your sanctification, that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, as the Gentiles who know not God: that

no

no man defraud his brother in any matter, because the Lord is the avenger of all such, as we also have forewarned you, and testified, for God hath not called us to uncleanness, but unto holiness; he then that despiseth, despiseth not man, but God, who hath given to us his holy Spirit.

As concerning brotherly love, ye need not that I write to you, for ye yourselves are taught of God to love one another, indeed ye do it towards all the brethren in Macedonia; but we beseech you, brethren, that ye increase more and more, and that ye study to be quiet, and to do your own business,\* working with your own hands, as we commanded you, that ye may walk honestly towards them that are without, and may not have want of any thing.

But I would not have you be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died, and rose again, even them also who sleep in Jesus, God will bring with him; for this we say to you, by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not prevent those who are asleep, for the Lord himself will descend from heaven with a shout, with the voice of the arch-angel, and with the trumpet of God; and the dead in Christ shall rise first: then we who are alive, and remain, shall be caught up together, with them in the clouds, to meet the Lord in the air, so shall we be ever with the Lord; wherefore comfort one another with these words.

## V.

As to the times and seasons, ye need not, brethren, that I write unto you. For ye yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh on them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that this day should overtake you as a thief. Ye are all children of the light, and children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For

\* Here the Apostle recommends industry.

they



they who sleep, sleep in the night, and they that be drunken are drunken in the night. But let us who are of the day be sober; putting on the breast-plate of faith and love, and for an helmet the hope of salvation.

For God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ; who died for us, that whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together; and edify one another, even as ye do.

And we beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake: and be at peace among yourselves.

We exhort you also, brethren, to warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good; both among yourselves and to all men. Rejoice evermore; pray without ceasing; in every thing give thanks: for this is the will of Christ Jesus concerning you.

Quench not the spirit, despise not prophecyings; prove all things, hold fast that which is good: abtain from all appearance of evil. And the God of peace himself sanctify you wholly: and I pray God your spirit, soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is he who hath called you, who will also do it. Brethren, pray for us; greet all the brethren with a holy kiss. I charge you that this epistle be read to all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen.

---

## THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

### I.

PAUL, and Silvanus, and Timothy, to the church of the Thessalonians, which is in God our Father, and the Lord Jesus Christ:

Grace

Grace be to you, and peace from God our Father, and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because your faith increaseth greatly; and the charity of every one of you towards each other aboundeth. So that we ourselves glory in you, in the churches of God, for your patience and faith in all the persecutions and tribulations which ye endure. Which is a manifest token of the righteous judgment of God; that ye may be counted worthy of the kingdom of God, for which ye also suffer. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe; because our testimony among you was believed in that day.

Wherefore we also pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him; according to the grace of our God, and the Lord Jesus Christ.

## II.

And we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together in him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day will not come unless there come first a falling away; and the man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Remember ye not, that while I was with you I told  
you

you these things? and now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, till he be taken out of the way. And then will that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming; even him whose coming is after the working of satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness, in them that perish: because they received not the love of the truth, that they might be saved.

But we are bound to give thanks to God always for you brethren, beloved of the Lord, because God hath chosen you from the beginning to salvation, through sanctification of the spirit, and belief of the truth: to which he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.

Now our Lord Jesus Christ himself, and God our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work.

## III.

FINALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who will establish you, and keep you from evil. And we have confidence in the Lord concerning you, that ye do, and will do, the things which we command you. The Lord direct your hearts into the love of God, and into the patient waiting for Christ.

Now we enjoin you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not according to the tradition received of us. And ye yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought;  
but

but wrought with labour and travail day and night, that we might not be chargeable to any of you; not because we have not power, but because we would make ourselves an example to you, that ye may follow us. For even when we were with you, this we said to you, that if any one would not work, neither should he eat. For we hear there are some among you who walk disorderly, working not at all, but busy bodies. Such as these we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

But ye, brethren, be not weary in well doing. And if any man obey not our word, by this epistle, note that man, and accompany not with him, that he may be ashamed. Yet count him not as an enemy; but admonish him as a brother.

Now the Lord of peace himself give you peace always, by all means: the Lord be with you all. The salutation of Paul with my own hand, which is the token in every epistle. So I write.

The grace of our Lord Jesus Christ be with you all. Amen.

## THE FIRST EPISTLE OF PAUL TO TIMOTHY.

### I.

PAUL, an apostle of Jesus Christ, by the commandment of God our Saviour, and of the Lord Jesus Christ, which is our hope, to Timothy, my own son in the faith: grace, mercy and peace from God our Father, and Jesus Christ our Lord.

As I besought thee to abide at Ephesus when I went into Macedonia, that thou mightest charge some to teach no other doctrine, nor to give heed to fables and endless genealogies, which occasion questions, rather than tend to edifying in faith; so do.

Now

Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and faith unfeigned: from which some having swerved, have turned aside to vain jangling; desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. But we know, that the law is good, if a man use it lawfully: knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners, for the unholy and profane, for murderers of fathers and mothers, for man-slayers, for whore-mongers, for sodomites, for men-stealers, for liars, for purged persons, and any other thing which is contrary to sound doctrine: according to the glorious gospel of the blessed God, which is committed to my trust.

And I thank Christ Jesus our Lord, who hath enabled me: for that he continued faithful, putting me into the ministry: who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief. And the grace of our Lord was exceeding abundant, with faith and love in Christ Jesus.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. But for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering; for a pattern to them who should hereafter believe on him, to everlasting life. Now unto the King eternal, immortal, invisible, the only wise God, be honour, and glory, for ever and ever. Amen.

This charge I commit unto thee, son Timothy, according to the prophecies which went before of thee, that thou mightest war a good warfare. Holding faith, and a good conscience, which some having cast away, concerning faith, have made shipwreck; of whom are Hymeneus, and Alexander; whom I have delivered to satan, that they may learn not to blaspheme.

## II.

I EXHORT, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and all who are in authority, that we may lead a quiet and peaceable life in all godliness and honesty:  
for



for this is good and acceptable in the sight of God our Saviour: who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator, between God and men, the Man Jesus Christ: who gave himself a ransom for all, to be testified in due time: to which end I am made a preacher, and an apostle; I speak the truth in Christ, and lie not, a teacher of the Gentiles in faith and truth.

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting: in like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but which becometh women, professing godliness, with good works. Let the women learn in silence with all subjection. I permit not a woman to teach, nor to usurp authority over the man; but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived, was in the transgression. Yet she shall be saved in child-bearing, if they continue in faith, love, and holiness, with sobriety.

### III.

THIS is a true saying, If a man desire the office of a \*bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, nor greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God? not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

Moreover, he must have a good report of them which are without, lest he should fall into reproach, and the snare of the devil. Likewise the \*deacons must be grave, not double tongued, not given to much wine, not greedy of

\*The word bishop signifies him who hath the oversight of others; and deacon originally signifies servant.

filthy

filthy lucre, but such as hold the mystery of the faith in a pure conscience. Let these also first be proved, then let them use the office of a deacon, being found blameless; even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children, and their own houses well; for they who have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

These things I write unto thee, hoping to come to thee shortly; but if I tarry long, that thou mayst know how thou shouldst behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth, and without question, great is the mystery of godliness! God was manifest in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory.

## IV.

Now the Spirit speaketh expressly that in the latter times some will depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving by those who believe and know the truth; for every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, to which thou hast attained: but refuse profane and old women's fables, exercising thyself rather unto godliness, for bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptance; for therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

VOL. II.

S

These

These things command and teach : let no man despise thy youth ; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine ; neglect not the gift which is in thee, and which was given thee by prophecy, with the laying on of the hands of the \* presbytery. Meditate on these things ; give thyself wholly to them, that thy profiting may appear to all.

Take heed to thyself, and to thy doctrine, continue in them ; for in so doing thou shalt both save thyself, and them that hear thee.

Rebuke not an elder, but intreat him as a father, and the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity. Honour widows that are widows indeed, but if any widow has children or nephews, let them learn first to shew piety at home, and to require their parents, for this is good, and acceptable before God.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers, night and day ; but she that liveth in pleasure is dead while she liveth ; these things give in charge, that they may be blameless ; but if any one provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

Let not a widow be taken into the number under threescore years old, having been the wife of one man ; well reported of for good works, if she hath brought up children, and lodged strangers, if she hath washed the saints feet, and relieved the afflicted, and followed diligently every good work ; but the younger widows refuse ; for when they wax wanton against Christ, they will marry, having condemnation, because they have cast off their first faith. Withal they learn to be idle, wandering about from house to house, and not only idle, but tattlers also, and busy bodies, speaking things which they ought not.

\* Under the name of Presbytery may be included ministers and elders. The word Presbyter means an elder.

Let

Let the elders who rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the labourer is worthy of his reward. Against an elder receive not an accusation, unless before two or three witnesses. Them that sin rebuke before all, that others also may fear.

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself chaste. Drink no longer water, but use a little wine, for thy stomach's sake, and thy frequent infirmities. Some men's sins are open before hand, going before to judgment; but of some they follow after. Likewise the good works of some are manifest before hand, and those that are otherwise cannot be hid.

## VI.

LET as many servants as are under the yoke, count their masters worthy of all honour: that the name of God, and his doctrine be not blasphemed; and they who have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit.

These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but is taken up with disputes and questions, and strifes of words; whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, who suppose that gain is godliness; from such withdraw thyself: but godliness with contentment is great gain, for we brought nothing into this world, and it is certain we can carry nothing out. Having therefore food and raiment, let us be therewith content; but they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the

root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O Man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, to which also thou art called, and hast professed a good profession before many witnesses.

I give thee charge in the sight of God, who quickeneth all things; and before Christ Jesus, who witnessed a good confession before Pontius Pilate; that thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ: which in his times he will shew; who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach; unto whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy: that they do good, and be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called: which some professing have erred concerning the faith.

Grace be with thee. Amen.

---

## THE SECOND EPISTLE OF PAUL TO TIMOTHY.

### I.

PAUL, an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus,  
to



to Timothy my dearly beloved son, grace, mercy, and peace from God the Father, and Christ Jesus our Lord.

I thank God, whom I serve, from my forefathers, with a pure conscience, that I have remembrance of thee in my prayers night and day; greatly desiring to see thee; being mindful of thy tears, that I may be filled with joy. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and am persuaded in thee also. Wherefore I put thee in mind that thou stir up the gift of God which is in thee, by the putting on of my hands: for God hath not given us the spirit of fear, but of power, of love, and of a sound mind.

Be not thou therefore ashamed of the testimony of our Lord; nor of me his prisoner; but be partaker of the afflictions of the gospel, according to the power of God; who hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace; which was given us in Christ Jesus, before the world began; and now is made manifest by the appearing of our Saviour Jesus Christ; who hath destroyed death, and hath brought life and immortality to light, through the gospel: to which I am appointed a preacher and an apostle, and a teacher of the Gentiles: for which cause I also suffer these things; but I am not ashamed, for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us. Thou knowest that all those of Asia, be turned away from me; of whom are Phygellus, and Hermogenes. The Lord give mercy unto the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out carefully, and found me. The Lord grant to him, that he may find mercy from the Lord in that day; in how many things he ministered to me at Ephesus, thou also knowest well.

Thou therefore my son, be strong in the grace which is in Christ Jesus, and the things thou hast heard of me, by

many witnesses, the same commit thou to faithful men, who shall be able to teach others. Endure hardness as a good soldier of Jesus Christ: no man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. If a man strive for mastery, he is not crowned except he strive lawfully. The husbandman that laboureth, must be first partaker of the fruit.

Consider what I say, and the Lord give thee understanding in all things. Remember that Jesus Christ, of the offspring of David, was raised from the dead, according to my gospel; wherein I suffer trouble as an evil doer, even unto bonds: but the word of God is not bound. Therefore I endure all things for the elects sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory. It is a faithful saying, For if we be dead with him, we shall also live with him: if we suffer with him, we shall also reign with him: if we deny him, he will also deny us: if we believe not, yet he abideth faithful, he cannot deny himself.

Of these things put them in remembrance, charging them before the Lord, that they strive not about words, to no profit, but to the subverting of the heavens. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Shun profane and vain babbling, for they will increase unto more ungodliness, and their word will eat, as doth a canker; of whom is Hymeneus and Philetus: who have erred concerning the truth, saying, The resurrection is past already; and overthrow the faith of some. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his: and let every one who \* nameth the name of Christ, depart from iniquity.

Now in a great house there are not only vessels of gold and silver, but also of wood and of earth; some to honourable and some to dishonourable uses. If a man therefore, cleanse himself from these things, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

\* That is, professeth the Christian religion.

Flee

Flee also youthful lusts, but follow righteousness, faith, charity, peace, with them who call on the Lord out of a pure heart. Foolish and unlearned questions avoid, knowing that they gender strifes. The servant of the Lord must not strive, but be gentle unto all men; apt to teach, patient, in meekness instructing those that oppose themselves, to see if God will give them repentance to the acknowledgment of the truth; and that they may be recovered out of the snare of the devil, who are taken captive by him at his will.

## III.

THIS know, that in the last days, perilous times will come; for men will be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of Godliness, but denying the power of it: from such turn away, for of this sort are they who creep into houses, and lead captive silly women, laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further, for their folly shall be manifest unto all, as theirs also was.

But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions which came to me at Antioch, at Iconium, and Lystra, what persecutions I endured, and how the Lord delivered me out of them all. Yea and all who will live Godly in Christ Jesus, shall suffer persecution. Evil men and seducers will wax worse and worse, deceiving and being deceived: but continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

that the Man of God may be perfect, thoroughly furnished unto all good works.

## IV.

I CHARGE thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom, preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but, after their own desires, they will heap up teachers to themselves, having itching ears, and will turn away their ears from hearing the truth, and be turned into fables. But watch thou in all things, endure afflictions, do the work of the evangelist, make full proof of the ministry; for I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them likewise that love his appearing.

Do thy diligence, to come to me shortly; for Demas has forsaken me, having loved this present world, and is departed to Thessalonica; Crescenis to Galatia; Titus to Dalmatia; only Luke is with me. Take Mark and bring him with thee, for he is profitable to me in the ministry. Tychicus I have sent to Ephesus. When thou comest, bring with thee the cloak which I left at Troas, with Carpus, and the books, but especially the parchments. Alexander the copper-smith, did me much evil; of whom be thou aware, for he hath greatly withstood our words. At my first answer no man stood with me; but all forsook me: (I pray God that it may not be laid to their charge). But the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion: and the Lord will deliver me from every evil work, and preserve me unto his heavenly kingdom: to whom be glory for ever. Amen.

Salute Prisca and Aquila, with the household of Onesiphorus; Erastus abode at Corinth; but Trophimus I left

at Miletum, sick. Be careful to come before winter: Eubulus saluteth thee, with Pudens, Linus, and Claudia, likewise all the brethren. The Lord Jesus Christ be with thy Spirit. Amen.

---

## THE EPISTLE OF PAUL TO TITUS.

### I.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledgment of truth, which is after godliness: in the hope of eternal life, which God, who cannot lie, promised before the world began, and hath in due time manifested his word through the preaching which is committed unto me, according to the commandment of God our Saviour: to Titus, mine own son after the common faith, grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour. For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and appoint elders in every city as I directed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly; for a bishop must be blameless as the steward of God: not self-willing, not soon angry, not given to wine, no striker, nor given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and convince the gainsayers.

For there are many unruly and vain talkers and deceivers, especially those of the circumcision, whose mouths should be stopped; who subvert whole families, teaching things which they ought not, for the sake of filthy gain. One of them, a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This testimony is true; wherefore rebuke them sharply, that they may be found in the faith; not giving heed to Jewish fables, and commandments of men who turn from the truth.



Unto the pure all things are pure ; but to them that are defiled, and unbelieving, nothing is pure ; but even their mind and conscience is defiled. They profess that they know God ; but in works they deny him, being abominable and disobedient, and to every good work reprobate.

## II.

BUT speak thou the things which become sound doctrine ; that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things. That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of God may not be spoken evil of. Young men likewise exhort to be sober-minded ; in all things shewing thyself a pattern of good works : in doctrine uncorrupted, in integrity, gravity, sincerity, sound speech, which cannot be condemned, that so he who is of a contrary part may be ashamed, having no evil thing to say of you ; exhort servants to be obedient to their masters, and to please them well in all things, not answering again ; not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour. For the grace of God which bringeth salvation, hath appeared to all men ; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

These things speak and exhort, also rebuke, with all authority. Let no man despise thee.

## III.

PUR them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work : to speak evil of no man, to be no brawlers, but gentle,

gentle, shewing all meekness unto all men: for we ourselves were sometimes foolish, disobedient, and deceived, serving divers lusts and pleasures, living in malice, and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy: he saved us by the washing of regeneration and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace we should be made heirs, according to the hope of eternal life. This is a faithful saying, and these things I would have the affirm constantly, that they who have believed in God might be careful to maintain good works.

This is good and profitable to men, but avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain. A man who is a \* heretic, after the first and second admonition, reject: knowing that such a one, is turned away, and sinneth, being also condemned in himself.

All that are with me salute thee, salute them that love us in the faith. Grace be with you all, Amen.

---

### THE EPISTLE OF PAUL TO PHILEMON.

PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved and fellow-labourer: and to our beloved Apphia, and Archippus our fellow soldier, also to the church in thy house.

Grace be to you, and peace from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints: that the communication of thy faith may become

\* One that obstinately persists in error, and misconduct.

effectual by the acknowledging of every good thing which is in thee in Christ Jesus.

We have great joy and consolation in thy love; because the bowels of the saints are refreshed by thee, brother. And though I might take much freedom in Christ to enjoin thee that which is convenient; yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: who in time past was to thee unprofitable; but now profitable to thee and me. Whom I have sent again; thou therefore receive him that is mine own bowels. I would have retained him with me, that in thy stead he might have ministered unto me in the bonds of the gospel; but I would do nothing without thy consent: that thy benefit should not be as of necessity, but willingly; for perhaps he departed for a season, that thou shouldest receive him for ever: not now as a servant, but above a servant: a brother beloved, especially to me, and how much more to thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account. I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest to me even thine ownself. Yea, my brother, let me have joy of thee in the Lord, refresh my bowels in the Lord.

Having confidence in thy obedience, I have written to thee; knowing that thou wilt do more than I say. Prepare me also a lodging, for I trust that through your prayers I shall be given unto you. Epaphras my fellow prisoner in Christ Jesus, saluteth thee; also Mark, Aristarchus, Demas, and Lucas, my fellow labourers. The grace of our Lord Jesus Christ be with your spirit. Amen.

THE EPISTLE OF PAUL TO THE  
HEBREWS.

I.

GOD, who at sundry times, and in divers manners, spake in time past to the fathers by the prophets, hath in these last days spoken to us by his Son, whom he hath appointed heir of all things; by whom also he made the worlds: who being the brightness of his glory, and the express image of his person; and upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the Majesty on high: being exalted as much above the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels hath God said at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son? and again, when he bringeth in the first-begotten into the world, he saith, Let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom: thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

And thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou remainest: and they will all wax old like a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

Now to which of the angels hath he said at any time, Sit on my right hand until I make thine enemies thy footstool? are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

II.

## II.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip: for if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation? which at the first was spoken by the Lord, and hath been confirmed unto us by them who heard him: God also bearing them witness, with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his will: for unto the angels God hath not put in subjection the world to come, whercof we speak.

But one testified, in a certain place, saying, What is man that thou art mindful of him, or the Son of Man that thou visitest him? thou madest him a little lower than the angels, and crownedst him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Now, he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren; saying, I will declare thy name to my brethren, in the midst of the congregation I will sing praise unto thee. Again he saith, I will put my trust in him: and again, Behold I, and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same; that by death he might destroy him who had the power of death, that is, the devil: and deliver them who through fear of death were all their life time subject to bondage. For verily he took not on him the nature of angels: but of those who are the  
off-



offspring of Abraham. Wherefore it behoved him to be made like to his brethren in all things, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people: for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

III.

WHEREFORE holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus; who was faithful to him that appointed him, as Moses was also faithful in all his house. For he was counted worthy of more glory than Moses, inasmuch as he who builded the house hath more honour than the house: for every house is builded by some man; but he that built all things, is God. Moses indeed was faithful in all his house, as a servant; for a testimony of things to be spoken hereafter. But Christ, as a son over his own house, whose house are we, if we hold fast the confidence, and rejoicing of the hope firm unto the end.

Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, and proved me, and saw my works: forty years I was grieved with that generation, and said, They always err in their hearts, and have not known my ways: so I swear in my displeasure, They shall not enter into my rest.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the Living God; but exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin; for we are made partakers of Christ, if we hold the beginning of our confidence stedfast to the end: while it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some when they had heard, provoked God; howbeit, not all who came out of Egypt by Moses. But with whom was he displeased forty years? was it not with them that had sinned, whose carcases fell in the wilderness? and to whom swear he that they should not enter into

into his rest, but to them who believed not? so we see, they could not enter in, because of unbelief.

## IV.

LET us therefore fear, lest a promise being left of entering into his rest, any of you should come short of it: for unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. There remaineth a rest to the people of God, into which let us labour to enter, lest any man fall after the same example of unbelief: for the word of God is quick and powerful, sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked, and opened to the eyes of him with whom we have to do.

Seeing then that we have a great high-priest, who is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come with boldness unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

## V.

FOR every high priest taken from among men, is appointed for men in things pertaining to God; who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity. And no man taketh this honour to himself, but he that is called of God, as was Aaron. So also, Christ glorified not himself to be made a high priest, but he that said to him, Thou art my Son, this day have I begotten thee: as he saith also in another place, Thou art a priest for ever, after the order of Melchisedec: who in the days of his flesh, when he offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death; he was heard, in that he feared. Though he was a son, yet he

he learned obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation, unto all them that obey him; called of God an high-priest after the order of Melchisedec: concerning whom we have many things to say, which are hard to be uttered, seeing that ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat: for he that useth milk is unskilful in the word of righteousness, for he is a babe: but strong meat is for those who are of full age, who by reason of use have their senses exercised to discern both of good and evil.

VI.

THEREFORE, leaving the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works, and of faith towards God. The earth which drinketh in the rain that cometh often upon it, and bringeth forth herbs fit for them by whom it is dressed, receiveth blessing from God: but that which produceth thorns and briers, is rejected, and is nigh unto cursing, whose end is to be burned.

But beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak. For God is not unrighteous, to forget your work and labour of love, which ye have shewn towards his name; in that ye have ministered to the saints, and do minister; and we desire that every one of you may shew the same diligence, to the full assurance of hope unto the end. That ye be not slothful, but followers of them, who through faith and patience inherit the promises.

For when God made promise to Abraham, he sware by himself, because he could swear by no greater, saying, Surely, blessing I will bless thee, and multiplying, I will multiply thee. So after Abraham had patiently endured, he obtained the promise; wherein God being willing to shew the immutability of his counsel, God interposed with an oath, that we who have fled for refuge to lay hold on the hope set before us, might have a strong consolation: which

which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail: whither the forerunner for us is entered, Jesus, made an high priest for ever after the order of Melchisedec.

## VII.

FOR [Christ] because he continueth for ever, hath an unchangeable priesthood: wherefore he is able also to save them to the uttermost, that come unto God by him: seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

## VIII.

Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is appointed to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat to offer: for if he were on earth he should not be a priest, seeing there are priests who offer gifts according to the law, serving to the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle.

But now he hath obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which is established on better promises: for if the first covenant had been faultless, then no place should have been sought for the second. For, finding fault with them, he saith, Behold the days come, saith the Lord, When I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant which I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; but this is the covenant which I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest: for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

IX.

THE first covenant had indeed ordinances of Divine service, and a worldly sanctuary and tabernacle; which was a figure for the time then present, in which were offered gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience: consisting only in meats and drinks, and divers washings, and carnal ordinances imposed on them till the time of reformation. But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building: neither by the blood of goats and calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctify to the purifying the flesh; how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God? and for this cause he is the Mediator of the New Testament that by means of death, for the redemption of transgressions which were under the first Testament, they who are called might receive the promise of an eternal inheritance. For where there is a testament, there must of necessity be the death of the testator.

Almost all things are, according to the law, purified with blood; and without shedding of blood is no remission. It was therefore necessary that the types of things in the heavens should be purified by these, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are figures of the true, but into heaven itself, now to appear



pear for us in the presence of God : not that he should offer himself often, as the high priest entereth into the holy place, every year with blood of others, (for then he must often have suffered since the foundation of the world), but now once, in the end of the world, he hath appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, and after this the judgment; so Christ was once offered to bear the sins of many, and unto them who look for him, he shall appear the second time without sin unto salvation.

## X.

THE law, having only a shadow of good things to come, can never with those sacrifices which they offered year by year continually, make the comers to it perfect. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then I said, behold, I come (as it is written of me in the volume of the book) to do thy will, O God : by the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Having therefore, my brethren, boldness to enter into the holiest by the blood of Jesus; by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh : and having a high priest over the house of God : let us draw near, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering : for he that has promised is faithful : and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching.

Call to remembrance the former days, in which, after ye were enlightened, ye endured a great fight of afflictions : partly, whilst ye were made a gazing-stock, in reproaches and

and afflictions; and partly whilst ye became companions of those who thus suffered. For ye had compassion of me in my bonds; and took joyfully the spoiling of your goods; knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise: For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him: but we are not of those who draw back to perdition, but of them that believe to the saving of the soul.

XI.

Now faith is the substance of things hoped for, the evidence of things not seen: for by it the elders obtained a good report. By faith we understand the worlds were framed by the word of God, so that things which are seen were not made of things which appear.

By faith Abel offered unto God a more excellent sacrifice than Cain; by which he obtained testimony that he was righteous, God testifying of his gifts; and by it being dead he yet speaketh.

By faith Enoch was translated, that he should not see death, and was no more found, because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please God: for he that cometh to God must believe that he is; and that he is a rewarder of them that diligently seek him.

By faith Noah, being warned of God of things not yet seen, moved with fear, prepared an ark to the saving of his family; by which he condemned the world, and became heir of the righteousness which is by faith.

By faith, Abraham, when he was called to go forth into a place which he should after receive for an inheritance, obeyed; and went forth, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tents, with Isaac and Jacob, heirs  
with

with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God.

By faith also Sarah, when past child-bearing, received power to conceive, and did bear a son, because she judged him faithful who had promised. Therefore even of one, and him as good as dead, there sprang so many as the stars of the sky for multitude, and as the sand on the sea shore, innumerable.

These all died in faith, not having received the promises, but having seen them far off, and being persuaded of them, they embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country; and if they had been mindful of that country from whence they came, they might have had opportunity to have returned: but now they desire a better country, that is, an heavenly: wherefore God is not ashamed of them, to be called their God, for he hath prepared for them a city.

By faith, Abraham, when he was tried, offered up Isaac: he who had received the promises offered up his only son, of whom it is said, In Isaac shall thy seed be called. He counted that God was able to raise him up, even from the dead; from whence he received him, as in a figure.

By faith, Isaac blessed Jacob and Esau, concerning things to come. By faith Jacob, when he was dying, blessed the sons of Joseph, and worshipped, leaning upon the top of his staff. By faith, Joseph, when he died, mentioned the departure of the children of Israel; and gave commandment concerning his bones.

By faith, when Moses was born, he was hid three months by his parents, because they saw he was a proper child; and they were not afraid of the king's command. By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. He esteemed the reproach of Christ greater riches than the treasures of Egypt; for he had respect to the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him that is invisible. Through faith he kept the passover, and

and observed the sprinkling of blood; lest the angel who destroyed the first-born should touch them. By faith, they passed through the red sea, as on dry land; which the Egyptians endeavouring to do, were drowned.

By faith, the walls of Jericho fell down, after they had been compassed about seven days. By faith, the harlot Rahab perished not with the unbelievers, when she received the spies peaceably.

And what shall I say more! for the time would fail me to tell of Gideon, Barak, Sampson, Jephtha, David, Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, were valiant in battle, and turned to flight the armies of the aliens.

Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. Others had trial of cruel mockings, and scourgings, with bonds and imprisonment. They were stoned, sawn asunder, tempted, slain with the sword: they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented: of whom the world was not worthy. They wandered in deserts, and in mountains, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise; God having provided some better things for us, that they, without us, should not be made perfect.

## XII.

WHEREFORE, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Ye

Ye have not yet resisted to blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as to children. My son, despise not the chastening of the Lord; nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? if ye be without chastisement, of which all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, who corrected us, and we revered them; shall we not much rather be in subjection unto the Father of spirits, and live? they indeed chastened us for a few days, after their own pleasure; but God chasteneth us for our profit, that we might be partakers of his holiness.

Now no chastening for the present seems joyous, but grievous: nevertheless, it afterwards yieldeth the peaceable fruit of righteousness to them who are exercised thereby. Lift up therefore the hands which hang down, and the feeble knees; and make strait paths for your feet, lest that which is lame be turned out of the way, but rather let it be healed.

Follow peace with all men, and holiness, without which no man shall see the Lord. Look diligently, lest any man fail of the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled: lest there be any fornicator, or profane person like Esau, who for one meal sold his birth-right. Ye know that afterwards, when he would have inherited the blessing, he was rejected; no place being found for repentance, though he sought it even with tears.

Ye are not come to the mount which might be touched, and that burned with fire; nor unto blackness, darkness, and tempest, with the sound of a trumpet and the voice of words; which voice they who heard, intreated the word should not be spoken to them any more; for they could not endure that which was commanded: and if so much as a beast touched the mountain it was to be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake. But ye are

come



come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels: to the general assembly and church of the first-born, who are written in heaven; and to God, the judge of all; and to the spirit of just men made perfect; and to Jesus, the mediator of the new covenant; and to the blood of sprinkling, which speaketh better things than that of Abel.

See that ye refuse not Him that speaketh; for if they escaped not who refused him that spake on earth, much less shall we escape if we turn away from him who speaketh from heaven; whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing those things which are shaken, as of things that are made, that those things which cannot be shaken may remain. Therefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire.

XIII.

LET brotherly love continue: be not forgetful to entertain strangers; for thereby some have entertained angels unawares.

Remember them that are in bonds, as if ye were bound with them; and them who suffer adversity, as being yourselves also in the body.

Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.

Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, I will not fear what man shall do to me.

Remember them that have the rule over you, who have spoken to you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and for ever. Be not carried away with divers and strange doctrines: for it is a good thing

thing that the heart be established in grace, not with meats, which have not profited them that have been occupied therein. We have an altar, of which they have no right to eat, who serve the tabernacle. For of those beasts whose blood is brought into the sanctuary by the high priest for sin, their bodies are burnt without the camp. Therefore Jesus also, that he might sanctify the people with his blood, suffered without the gate. Let us then go forth to him without the camp, bearing his reproach: for here we have no continuing city; but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

But to do good and to communicate, forget not; for with such sacrifices God is well pleased. Obey them who have the rule over you, and submit yourselves; for they watch for your souls, as those who must give account, that they may do it with joy and not with grief, for that is unprofitable for you.

Pray for us, for we trust we have a good conscience, desirous in all things to live honestly. I beseech you the more earnestly to do this, that I may be restored to you the sooner. May the God of peace, who brought from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen,

I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words. Know that our brother Timothy is set at liberty; with whom, if he should come shortly, I will see you. Salute all them who have the rule over you, and all the saints. They of Italy salute you. Grace be with you all. Amen,

## THE GENERAL EPISTLE OF JAMES.

## I.

JAMES, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations and trials; knowing this, that the trying of your faith worketh patience: but let patience have its perfect work, that ye may be perfect and entire, wanting nothing: if any of you want wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it will be given him. But let him ask in faith, not wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. Let not that man think that he shall receive any thing of the Lord: a double-minded man is unstable in all his ways.

Let the brother of low degree rejoice, in that he is exalted: but the rich, in that he is made low; because as the flower of the grass he will pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and its outward beauty perisheth: so also will the rich man fade away in his ways.

Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil; neither tempteth he any man. But each one is tempted, when he is drawn away by his own lust, and enticed. When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren; every good gift and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, nor shadow of turning; of his own will he begat us by the word of truth, that we should be a kind of first fruits of his creatures. So then, my beloved brethren, let every man

be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God.

Therefore, putting away all filthiness and superfluity of naughtiness, receive with meekness the engrafted word, which is able to save your souls. Be ye doers of the word, and not hearers only, deceiving yourselves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; he seeth himself, and going away immediately forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man will be blessed in his deed.

If any man among you seem to be religious, and bridleth not his tongue, but deceives his own heart, this man's religion is vain. Pure religion and undefiled before God the Father, is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world.

## II.

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons; for if there come into your assembly a man with a gold ring, in rich apparel, and there come in also a poor man, in vile raiment, and ye have respect to him that weareth the gay cloathing, and say to him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not partial in yourselves, and have ye not unjust thoughts? hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him? but ye have despised the poor. Do not rich men oppress you, and draw you forth before the judgment seats? do they not blaspheme that worthy name by which ye are called?

If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect of persons, ye sin, and are convicted by the law as transgressors. Now whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

For

For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. If thou therefore commit no adultery, yet if thou kill, thou art a transgressor of the law.\*

So speak ye, and so do, as they who shall be judged by the law of liberty; for he shall have judgment without mercy, that hath shewn no mercy; and mercy rejoiceth against judgment. What will it profit any one, my brethren, to say he hath faith, and hath not works? can faith save him? if a brother or sister be naked, and destitute of food, and any of you say, Depart in peace, be warmed and filled; but give not those things which are needful for the body, what doth it profit? even so faith, if it hath not works, is dead, being alone. A man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works: thou believest that there is one God. Thou dost well. The devils also believe and tremble; but wilt thou know, O vain man, that faith without works is dead? was not Abraham our father justified by works, when he offered his son Isaac upon the altar? seest thou how faith wrought with his works; and that by works faith was perfected? and the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God.

Ye see then that by works a man is justified, and not by faith only: was not Rahab the harlot likewise justified by works, when she received the messengers, and sent them out another way? for as the body without the Spirit is dead, so faith without works is dead also.

### III.

My brethren, be not many masters, knowing that ye shall receive greater condemnation; for we are all guilty of many faults. If any man does not offend in word, he is a perfect man, and able also to bridle the whole body. We put bits into the horses' mouths, that they may obey us; and thus we turn about their whole body. The ships also,

\*This is applied to the evangelical law, from whence the Apostle infers that he who would be saved must wholly refrain from sin.



though they are so great, and driven with fierce winds, yet they are turned about with a small helm, whithersoever the governor chuseth: even so the tongue is a little member, and boasteth great things: behold how great a matter a little fire kindleth. The tongue is a fire, a world of iniquity; the tongue is such among our members that it defileth the whole body, and setteth on fire the course of nature, and is set on fire by hell.

For every kind of beasts, and of birds, and serpents, also things in the sea, are tamed, and have been tamed by man; but the tongue can no man tame, it is an unruly evil, full of deadly poison: therewith we bless God even the Father, and therewith we curse men, who are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing; my brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter; can the fig-tree bear olives; or a vine figs? so no fountain can yield salt water and fresh.

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom: but if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom cometh not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion, and every evil work; but the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy, and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace by them that make peace.

#### IV.

FROM whence come wars and fightings among you? come they not hence, even of your lusts, which war in your members? ye lust, and have not; ye kill, and desire to have, yet cannot obtain; ye contend, and wage war one with another, but obtain not, because ye ask not: if ye ask, ye receive not, because ye ask amiss, that ye may consume it upon your lusts: ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy

enemy of God: think ye that the scripture saith in vain, The spirit which dwelleth in us inclineth to envy? but he giveth more grace; therefore it is said, God resisteth the proud, but giveth grace to the humble.

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted, mourn, and weep: let your laughter be turned into mourning, and your joy to heaviness: humble yourselves in the sight of the Lord, and he will lift you up.

Speak not evil one of another, brethren, he that speaketh evil of his brother, and judges his brother, speaketh evil of the law, and condemneth the law: if thou condemnest the law, thou art not a doer of the law, but a judge. There is one law-giver who is able to save, and to destroy; who art thou that judgest another?

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; ye know not what will be on the morrow: for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away. Whereas ye ought to say, If the Lord will, we shall live, and do this, or that, but now ye rejoice in your boasting; all such rejoicing is evil. To him therefore that knoweth to do good, and doth it not, to him it is sin.

## V.

Go to now, ye rich men, weep and lament for the miseries which shall come upon you; your riches are corrupted, your garments are moth-eaten, your gold and silver is rusted, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire, ye have heaped up treasure for the last days. Behold the hire of the labourers who have reaped down your fields, which you have kept back by fraud, crieth against you, and the cries of the reapers are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as on a day of slaughter; ye have condemned and killed the just one, and he doth not resist you.

Be patient, my brethren, until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, establish your hearts; for the coming of the Lord draweth near. Grudge not one against another, brethren, lest ye be condemned. Behold the judge standeth before the door. Take the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold we count them happy which endure; ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.

But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation.

Is any one of you afflicted? let him pray: hath any one cheerfulness of mind? let him sing psalms; is any one sick among you? let him call for the elders of the church, and let them pray over him,\* anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him.

Confess your faults one to another, and pray one for another, that ye may be healed. The fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are; and he prayed earnestly that it might not rain; and it rained not on the earth for the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.

\* The anointing of the sick was in use among the Jews.

THE

THE FIRST EPISTLE GENERAL  
OF PETER.

## I.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia; elect according to the foreknowledge of God the Father, through sanctification of the Spirit to obedience; and sprinkling of the blood of Jesus Christ, grace to you and peace be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time: in which ye greatly rejoice, though now for a season ye are in heaviness through manifold temptations: that the trial of your faith, which is much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ: whom having not seen, ye love: in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory; receiving the end of your faith, even the salvation of your souls; of which salvation the prophets have inquired, and searched diligently, who also prophesied of the grace that should come to you: seeking what manner of time the Spirit of Christ, which was in them, signified, when it declared before-hand the sufferings of Christ, and the glory which should follow; unto whom it was revealed, that not to themselves, but to us they did minister the things which are now declared to you by them who have preached the gospel to you, by the Holy Spirit sent down from heaven; which things the angels desire to look into.

Wherefore gird up the loins of your mind; be sober, and hope to the end, for the grace which is to be brought to you

you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts, in your ignorance. But as he who hath called you is holy, so be ye holy in all manner of conversation; according to what is written, Be ye holy, for I am holy.

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here, in fear; since ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot; who was foreordained, even before the foundation of the world, but manifested in these last times for you, who by him, believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

Seeing ye have purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart, fervently. Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower falleth away: but the word of the Lord endureth for ever. And this is the word, which by the gospel, is preached unto you.

## II.

WHEREFORE, laying aside all malice, and all guile, hypocrisies, envies, and all evil speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious; to whom coming as to a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer spiritual sacrifices, acceptable to God, by Jesus Christ. Wherefore it is said in scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore who believe, he is precious, but to them that are disobedient, the  
stone



stone which the builders rejected, the same is made the head of the corner, and a stone of stumbling, and a rock of offence; even to them who stumble at the word, being disobedient. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness, into his marvellous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king, as supreme, or unto governors, as to them who are sent by him for the punishment of evil doers, and for the praise of them that do well; for so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, but not using your liberty for a cloak of maliciousness, but as the servants of God.

Honour all men, love the brotherhood, fear God, honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward; for this is thank-worthy, if a man for conscience sake toward God, endure grief, suffering wrongfully; for what glory is there, if when ye are buffeted for your faults, ye take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed his cause to him that judgeth righteously. Who himself bear our sins in his own body, on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed. Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

## III.

LIKEWISE, ye wives, be in subjection to your husbands, that if any obey not the word, they may be gained, without the word, by the good deportment of their wives; whilst they behold your chaste conversation coupled with fear: whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God, of great price. For after this manner, in old time, did the holy women who trusted in God, adorn themselves, being in subjection to their own husbands. As Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as to the weaker vessel, and as being also heirs together of the grace of life, that your prayers be not hindered.

Finally, be all of one mind, having compassion one of another: love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrary-wise blessing; knowing that ye are called to this, that ye should inherit a blessing. For he that loveth life, and would see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him shun evil, and do good, let him seek peace, and pursue it; for the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil. Who is he that will harm you, if ye be followers of that which is good? if ye should suffer for righteousness' sake, happy are ye; and be not afraid of their terror; neither be troubled; but sanctify the Lord God in your hearts, and be ready always to give an answer to every one that asketh a reason of the hope that is in you, with meekness and fear: having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed who falsely accuse your good conversation in Christ.

It is better, if the will of God be so, that ye suffer for doing

doing well, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the spirit. By which also he went and preached to the spirits in prison; who aforetime were disobedient, when the long-suffering of God waited in the days of Noah, whilst the ark was preparing, in which few, that is eight souls, were saved by water. The like figure whereunto, even baptism, doth also save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ. Who is gone into heaven, and is on the right hand of God; angels, authorities, and powers, being made subject to him.

## IV.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves with the same mind: for he who hath suffered in the flesh, hath ceased from sin: that in the rest of his time, he should live no longer to the lusts of men, but to the will of God. For the time past of our life may suffice to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries: wherein they think it strange that you no longer run with them to the same excess, and riot, speaking evil of you: who shall give account to him who is ready to judge the quick and the dead. For this cause also was the gospel preached to them that are dead, that being judged according to men, in the flesh, they may live according to God in the Spirit.

Now the end of all things is at hand. Be ye therefore sober, and watch unto prayer. Above all things have fervent charity among yourselves; for charity will cover the multitude of sins. Use hospitality one towards another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified, through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Beloved,

Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad with exceeding joy.

If ye are reproached for the name of Christ, happy are ye; for the spirit of God, and of glory resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or a busy-body in other mens matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall be the end of them that obey not the gospel of God? if the righteous scarcely be saved, where shall the ungodly and sinner appear? wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

## V.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, as also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight of it, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage; but being ensamples to the flock: and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Likewise, ye younger, submit yourselves to the elder; yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist stedfast in the faith, knowing that the

same

same afflictions are accomplished in your brethren who are in the world.

Now the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever. Amen.

By Silvanus, a faithful brother, as I suppose, I have written unto you briefly, exhorting, and testifying that this is the true grace of God, in which ye stand. The church that is at Babylon, chosen together with you, saluteth you, and so doth Marcus my son. Greet ye one another with a kiss of charity. Peace be with you all, that are in Christ Jesus. Amen.

## THE SECOND EPISTLE GENERAL OF PETER.

### I.

SIMON PETER, a servant and an apostle of Jesus Christ, to those who have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. As all things pertaining to life and godliness are given to us by his divine power, through the knowledge of him who hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption, that is in the world through lust.

Giving then all diligence, add to your faith virtue, and to virtue knowledge, to knowledge temperance, and to temperance patience, to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall not be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see far off; and has forgot that he was  
purged



purged from his old sins. Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For thus an entrance shall be administered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

I will not be negligent to put you always in remembrance of these things; though ye know them, and be established in the present truth. Yea, I think it meet as long as I am in this tabernacle, to stir you up, by putting you in remembrance. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. I will therefore endeavour that ye may be able after my decease to have these things always in remembrance.

We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty: for he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard when we were with him in the mount.

We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time, by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

## II.

BUT there were false prophets among the people, as there will be false teachers among you, who will secretly bring in condemnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction. And many will follow their pernicious ways, by means of whom the way of truth will be evil spoken of; and through covetousness, with feigned words, they will make merchandize of you; and their judgment now of long time lingereth not, and their damnation flumbereth not,

not. For if God spared not the angels who sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment: and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly. Also turning the cities of Sodom and Gomorrah into ashes, being condemned with an overthrow, making them an example to those who after should live ungodly; and delivered just Lot, who was vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, his righteous soul was vexed from day to day, with their unlawful deeds.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the wicked unto the day of judgment to be punished. Chiefly those who walk after the flesh in the lust of uncleanness, who despise government, are presumptuous, self-willed, and not afraid to speak evil of dignities. Whereas angels, who are greater in power and might, bring not railing accusation against them before the Lord. But these as natural brute beasts, made to be taken and destroyed, who speak evil of the things they understand not, shall utterly perish in their own corruption, and shall receive the reward of unrighteousness; as they count it pleasure to riot in the day time. They are spots and blemishes, sporting themselves in their own deceivings, while they feast with you: having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls. An heart they have exercised in covetous practices: cursed children, who have forsaken the right way, and are gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness, but was rebuked for his iniquity; the dumb ass speaking with man's voice, forbade the madness of the prophet.

These are wells without water, clouds which are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those who were escaped from such as live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a

man

man is overcome, of the same he is brought into bondage. If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome; the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it has happened unto them according to the proverb. The dog is turned to his vomit; and the sow that was washed, to her wallowing in the mire.

## III.

THIS second epistle, beloved, I now write to you, in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and the commandment of us the apostles of the Lord and Saviour. Know this first, that there will come in the last days scoffers, walking after their own lusts, saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. This they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

But beloved, be not ignorant of this, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in which the heavens will pass away with a great noise, and the elements be melted with fervent heat; the earth also, and the works that are in it, shall be burnt up.

Seeing

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? looking for, and hastening unto the coming of the day of God; in which the heavens being on fire, shall be dissolved, and the elements melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore beloved, seeing ye look for such things, be diligent, that ye may be found by him in peace, without spot and blameless. And account that the long suffering of our Lord is salvation, even as our beloved brother Paul hath written unto you, according to the wisdom given him; as likewise in all his epistles, speaking of these things, wherein are some sayings hard to be understood; which they that are unlearned and unstable wrest, as they do also, the other scriptures, unto their own destruction.

Ye therefore, beloved, since ye know of these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen.

---

## THE FIRST EPISTLE OF JOHN.

### I.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life: (for the life was manifested, and we have seen it, and bear witness, and shew to you that eternal life, which was with the Father, and was manifested unto us): that which we have seen and heard, we declare unto you, that ye may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things we write unto you, that your joy may be full.

This

This then is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin. If we say, that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

## II.

My little children, these things I write unto you, that ye sin not. And if any one sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: and hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but he that keepeth his word, in him is the love of God truly perfected: and hereby we know that we are in him. He that saith he abideth in him, ought so to walk, even as he walked.

Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother, abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goes, because darkness hath blinded his eyes.

I write unto you, little children, because your sins are forgiven for his name's sake. I write unto you, fathers, because ye have known him who is from the beginning. I write to you, young men, because ye have overcome the wicked



wicked one. I write to you, little children, because ye have known the Father. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, nor the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away with the lusts thereof; but he that doth the will of God abideth for ever.

Little children, it is the last time, as ye have heard that antichrist shall come, even now there are many antichrists, whereby we know it is the last time. They went out from us, but they were not of us: for if they had been of us, they would have continued with us; but they went out that it might be made manifest, that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you, because ye know not the truth; but because ye know it, and that no lie is of the truth.

Who is a liar but he that denieth that Jesus is the Christ? he is antichrist who denieth the Father and the Son. Whosoever denieth the Son, hath not the Father; but he that acknowledgeth the Son, hath the Father also. Let that therefore abide in you which ye have heard from the beginning. If that shall remain in you, ye shall also remain both in the Son, and in the Father. And this is the promise which he hath promised to us, even eternal life.

These things I have written to you concerning those who [endeavour to] seduce you. But the anointing which ye have received from him abideth in you; and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him. And now, my little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming. If ye know that God is righteous, ye know that every one who doth righteousness, is born of him.

## III.

**BEHOLD**, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved, we are now the sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him: for we shall see him as he is. And every man who hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth the law; for sin is the transgression of the law. Ye know that Jesus Christ was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not. Whosoever sinneth, hath not seen him, neither known him.

Little children, let no man deceive you: he that doth righteousness, is righteous, as he is righteous. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye have heard from the beginning, that we should love one another. Not being as Cain, who was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brother's righteous.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby we perceive the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But who so hath this world's good, and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

My

My little children, let us not love in word, neither in tongue, but in deed, and in truth; and by this we know, that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God; and whatever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, even as he has given us commandment.

And he that keepeth his commandments, dwelleth in God, and God in him; and by this we know, that he abideth in us, by the Spirit which he hath given us.

## IV.

BELoved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby ye know the Spirit of God. Every spirit which confesseth that Jesus Christ is come in the flesh, is of God; and every spirit which confesseth not that Jesus Christ is come in the flesh, is not of God; but is that spirit of antichrist, whereof you have heard that it should come, and even now already is in the world.

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore they speak of the world, and the world heareth them. We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby we know the spirit of truth, and the spirit of error. Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He who loveth not, knoweth not God, for God is love. In this was manifested the love of God towards us, that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved,

Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time; but if we love one another, God dwelleth in us, and his love is perfected in us. Hereby we know that we dwell in him, and he in us, because he hath given us of his spirit. And we have seen and do testify, that the Father sent the Son to be the saviour of the world. Whoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. We have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because, as he is, so are we in this world. There is no fear in love; but perfect love casteth out all fear; because fear hath torment: he that feareth is not made perfect in love. We love him, because he first loved us.

If a man say, I love God, and hate his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? and this commandment we have from him, that he who loveth God, should love his brother also.

## V.

WHOEVER believeth that Jesus is the Christ, is born of God; and every one who loveth him that begat, loveth him also who is begotten of him. By this we know, that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous.

Whatsoever is born of God, overcometh the world, and this is the victory which overcometh the world, even our faith: who overcometh the world but he that believeth that Jesus is the Son of God? this is he who came by water\* and blood, even Jesus Christ, not by water only, but by water and blood: and it is the spirit that beareth witness, because the spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy

\* These expressions, and what follows of the like sort, we may understand in a mystical sense.

Spirit; and these three are one: and there are three that bear witness on earth, the spirit, the water, and the blood, and these three agree in one.

If we receive the witness of men, the witness of God is greater. For this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him false, because he believeth not the testimony which God gave of his Son. And this is the testimony, that God has given to us eternal life: and this life is in his Son. He who hath the Son, hath life; and he who hath not the Son of God, hath not life.

These things I have written unto you who believe in the name of the Son of God, that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God. And this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he hears us, in whatever we ask, we know that we have the petitions which we put up to him. If any man see his brother sin a sin which is not unto death, he shall ask, and God shall give life to them that sin not unto death. All unrighteousness is sin, and there is a sin which is not unto death. We know that whosoever is born of God sinneth not, but God, of whom he is born, preserveth him, and the wicked one toucheth him not. We know that we are of God, and that the whole world lieth in wickedness. We know the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ: he is the true God, and eternal life.

Little children, keep yourselves from idols. Amen.

---

### THE SECOND EPISTLE OF JOHN.

THE elder unto the elect lady and her children, whom I love in the truth: and not I only, but also all those who have known the truth: we love them for the truth's sake, which dwelleth in us, and will be with us for ever.



Grace, mercy, and peace, be with you, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in the truth, as we have received a commandment from the Father; and now I intreat thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. In this love consisteth, that we walk after his commandments; and this is the commandment, as ye have heard from the beginning, that ye should walk in it: for many deceivers are risen up in the world, who confess not that Jesus Christ is come in the flesh: this is a deceiver, and an antichrist.

Look to yourselves, that we may not lose those things which we have wrought, but may receive a full reward. Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, hath both the Father and the Son. If any come to you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds.

Having many things to say unto you, I would not write to you with paper and ink; but I hope to come unto you, that our joy may be full.

The children of thy elect sister salute thee. Amen.

---

### THE THIRD EPISTLE OF JOHN.

THE elder to the well-beloved Gaius, whom I love in the truth. Beloved, I wish thou mayst prosper in all that relateth to thee, and mayst be in health, even as thy soul prospereth. For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in the truth.

Beloved, thou dost faithfully whatsoever thou dost to the brethren, and to strangers, who have borne witness of thy charity before the church: whom if thou bring forward on their

their journey after a godly sort, thou shalt do well; because that for his name's sake they went forth, taking nothing of the Gentiles. We ought therefore to receive such, that we might be fellow-helpers to the truth.

I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Therefore if I come, I shall remember his deeds, and his evil discourses against us, using malicious words: and not content with this, neither doth he himself receive the brethren, but forbiddeth them that would, and casteth them out of the church.

Beloved, follow not that which is evil, but that which is good: he that doeth good is of God; but he that doeth evil seeth not God. Demetrius hath good report of all men, and of the truth itself; we also bear witness of him, and ye know our witness is true.

I have many things to write, but I will not now write them with ink and pen: hoping to see thee soon, and we may speak face to face. Peace be to thee. Our friends salute thee. Salute the friends by name.

### THE GENERAL EPISTLE OF JUDE.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Mercy, and peace, and love, be multiplied unto you. Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to exhort you, that ye should earnestly contend for the faith once delivered to the saints: for there are certain men crept in unawares, who were before of old written of for this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

I will therefore put you in remembrance (though ye once knew this) how the Lord having saved the people out of the land of Egypt, afterwards destroyed them that believed not: and the angels who kept not their first estate,

but left their habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. As Sodom and Gomorrah, with the cities about them, who giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the punishment of eternal fire.

Likewise these filthy dreamers defile the flesh, despise government, and speak evil of dignities; though Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. Yet these speak evil of those things which they know not, and in what they know naturally as brute beasts; in those things they corrupt themselves. Woe unto them, for they have gone in the way of Cain, and ran greedily after reward, according to the error of Balaam, and perished in the gain-saying of Core. These are spots in your feasts of charity, when they eat with you, feeding themselves without fear: as clouds without water, carried about by winds; and as trees withered, and without fruit; twice dead, plucked up by the roots. As raging waves of the sea, foaming out their own shame: wandering stars, to whom is reserved the blackness of darkness for ever. Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all the hard speeches which impious sinners have spoken against him; these are murmurers, complainers, walking according to their own desires, their mouth speaking great swelling words, having mens persons in admiration because of advantage.

But beloved, remember ye the words which were spoken before by the apostles of our Lord Jesus Christ; how they told you, there should be mockers in the last time, who would walk after their own ungodly lusts. These are they who separate themselves, sensual, not having the Spirit. But ye beloved, building up yourselves in your most holy faith, praying in the Holy Spirit; keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Of

Of some have compassion, making a difference; others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God, our Saviour, be glory, and majesty, dominion, and power, now and ever. Amen.

---

### THE REVELATION OF JOHN, CONCERNING THE SEVEN CHURCHES.

[Some parts of the Book of the Revelation, are omitted in the Abstract, yet it is not intended to discourage the perusal of the whole of this book, any more than other parts of the scripture, which are wrapt up in mystical and figurative terms; there is a sublime and hidden meaning which we may revere, though we do not fully understand. The pious Castalio makes this remark in his annotations: 'The author of this book was a true prophet, and servant of God, that I am fully persuaded of, nor have any more doubt concerning it than of the gospel written by John; yet I hardly understand a thousandth part of it.']

#### I.

I JOHN, who am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: what thou seest write in a book, and send it to the seven churches, which are in Asia, to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and Laodicea.

Then I turned to see whose voice spoke to me; and being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like the Son of Man, clothed with a garment down to the feet, and girded about at the breasts with a golden girdle. His head and hairs

were white like wool, as white as snow, and his eyes were as a flame of fire. His feet were like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters. He had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shining in its strength.

And when I saw him, I fell at his feet as dead: but he put his right hand upon me, saying unto me, Fear not, I am the first and the last. I am he that liveth and was dead: and behold, I am alive for evermore, Amen; and have the keys of hell and of death.

The mystery of the seven stars which thou hast seen in my right hand, and the seven golden candlesticks; the seven stars are the angels\* of the seven churches; and the seven candlesticks which thou hast seen, are the seven churches.

Unto the angel of the church of Ephesus, write, These things saith he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and patience, and how thou canst not bear with them that are evil; that thou hast tried them who say they are apostles, and are not, and hast found them liars. Thou hast borne, and hast patience; and also for my name's sake hast laboured, and hast not fainted: nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come to thee quickly, and will remove thy candlestick out of his place, except thou repent. This thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear let him hear what the Spirit saith unto the churches; to him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God.

And unto the angel of the church in Smyrna, write, These things saith the first and the last, who was dead, and is alive, I know thy works, and tribulation, and poverty; but thou art rich; I know also the blasphemy of those who say they are Jews, and are not, but are the synagogue of

\* These are understood to be the messengers and ministers of Christ.  
satan.



fatan. Fear none of those things which thou shalt suffer ; behold the devil will cast some of you into prison, that ye may be tried, and ye will have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith to the churches, He that overcometh shall not be hurt by the second death.

And to the angel of the church in Pergamos write, These things, saith he, who hath the sharp sword with two edges, I know thy works, and where thou dwellest, even where satan's seat is, and thou holdest fast my name, and hast not denied my faith, even in the days when Antipas was my faithful martyr, who was slain among you, where satan dwelleth : but I have a few things against thee, that thou hast those who hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to make them eat things sacrificed to idols, and to commit fornication ; so also thou hast them that hold the doctrine of the Nicolaitanes, which I hate : repent, or else I will come to thee quickly, and fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches, To him who overcometh I will give to eat of the hidden manna, and will give him a white stone, and on the stone a new name written, which no man knows, save him that receiveth it.

And unto the angel of the church in Thyatira write, These things, saith the Son of God, who hath his eyes like a flame of fire, and his feet like fine brass : I know thy works, and charity, also thy service, and faith, and patience, and that thy last works are more than the first : yet I have a few things against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols. I gave her space to repent of her fornication, and she repented not ; I will cast her into a bed, and those who commit adultery with her into great tribulation, except they repent of their deeds ; and I will kill her children with death, and all the churches shall know that I am he who searcheth the reins and hearts, and I will give to every one of you according to your works ; but  
unto

unto you, I say, even to the rest in Thyatira, who have not adhered to this doctrine, and who have not known the depths of satan, (as they speak) I will put no other burthen upon you, but hold fast that which you have till I come: and to him that overcometh, and keepeth my works to the end, I will give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken in pieces, even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

## II.

AND to the angel of the church in Sardis write, These things, saith he, who hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, yet art dead; be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, hold fast, and repent: for if thou dost not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee; thou hast a few names in Sardis that have not defiled their garments; they shall walk with me in white, for they are worthy. He that overcometh shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

And to the angel of the church in Philadelphia write, These things, saith he that is holy, he that is true, he that hath the key of David, who openeth and no man shutteth, and shutteth and no man openeth. I know thy works, behold, I have set before thee an open door, and no man can shut it: thou hast a little strength, and hast kept my word, and hast not denied my name. I will make them of the synagogue of satan, who say they are Jews, and are not, but do lie, these I will make to come, and worship before thy feet, and to know that I have loved thee, because thou hast kept the word of my patience; I will also keep thee in the hour of temptation which will come upon all the  
worlds,

worlds, to try them that dwell upon the earth; behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh I will make a pillar in the temple of my God, and he shall go no more out; I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, that cometh down out of heaven, from my God, and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

And unto the angel of the church of the Laodiceans write, These things, saith the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Thou sayest, I am rich, and increased in goods, and have need of nothing: and knoweth not that thou art wretched, and miserable, poor, and blind, and naked. I counsel thee to buy of me gold, tried in the fire, that thou mayst be rich; and white raiment that thou mayst be clothed, that so the shame of thy nakedness may not appear; also anoint thine eyes with eye-salve, that thou mayst see. As many as I love, I rebuke, and chasten: be zealous, therefore, and repent.—\* Behold, I stand at the door and knock: if any man hear my voice, and openeth the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

---

[The APOSTLE having concluded these instructive messages from his Great Master to the churches, proceeds to mention many wonderful things which he had seen in the prophetic vision, concerning the state of the church, and the revolutions of future times; which are greatly mysterious, and above the human comprehension; yet the views he was favoured with of the state of the blessed in

\* Christ shews by this comparison, that he continues to admonish sinners.

everlasting felicity in heaven, are so suitable to the apprehensions of religious minds, and so much tending to encourage them in the various afflictions to which they are subject in this militant state, that it is thought proper to insert some of them, with other encouraging prospects, in this Abstract, rather as an excitement to the reader to look into other parts of this divinely mysterious book, than to discourage the perusal of them with a pious mind.]

In the seventh, and other chapters, to the end of the book, the apostle expresses himself in the following manner :

AFTER this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And cried with a loud voice, saying, Salvation to our God, who sitteth upon the throne, and unto the Lamb : and all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.

And one of the elders said to me, What are these which are arrayed in white robes ; and whence came they ? and I said to him, Sir, thou knowest ; and he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb : therefore are they before the throne of God, and serve him day and night in his temple ; and he that sitteth on the throne shall dwell among them : they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat ; for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.

And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard

heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder. I also heard the voice of harpers, harping with their harps; and they sung as it were a new song, before the throne, and before the four beasts and the elders: and no man could learn that song, but the hundred and forty four thousand, which were redeemed from the earth.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and fountains of waters!

And there followed another angel, saying, Babylon is fallen, is fallen! that great city; because she made all nations drink of the wine of the wrath of her fornication. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying to me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours, and their works follow them.

I further saw as it were a sea of glass, mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God, and they sang the song of Moses, the servant of God, and the song of the lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints! who shall not fear thee, O Lord, and glorify thy name: for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. I also heard a great voice out of heaven, saying, Behold the tabernacle of God is with men; and he will dwell with them, and they



they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away. And he that sat on the throne, said, Behold, I make all things new. And he said to me, Write, for these words are true and faithful. He also said to me, It is done, I am Alpha and Omega, the beginning and the end: I will give to him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my Son; but the fearful and unbelieving, the abominable, and murderers, whoremongers, and forcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.

And there came to me one of the seven angels, who had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife; and he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God; having the glory of God: and her light was like to a stone most precious, even like a jasper-stone, clear as crystal, with a wall great and high, which had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof; and the nations of them that are saved shall walk in the light of it. The kings of the earth do also bring their glory and honour into it. The gates of it shall not be shut at all by day, for there shall be no night there, they shall bring the glory and honour of the nations into it: and there shall in no wise enter into it any thing, that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

THE END.

9 JA 66

---

 Printed by W. Phillips, George Yard, Lombard Street, London.

64

+

